The Universalist Leader

Boston and Chicago

February 2, 1924

Pacific School of Religion Berkeley, Calif.

IN THIS ISSUE

By Way of Introduction, the first of a series of articles on The Reconstruction of Theology, by John Murray Atwood.

The Rediscovery of the Bible, the opening chapter of a forthcoming book, Rediscovered Countries, by Frank Durward Adams.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada. Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

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THE Universalist Leader

Two Dollars a Year | 106th Year | New Series | Vol. XXVII | No. 5

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3. The trustworthiness of the Bible as containing a revelation from God.
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5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above princip es be professed

Editorial

OUR IMMEDIATE TASK

THE Drive is on for the Washington Memorial and Japan Churches. What the delegates of the General Convention both at Detroit and Providence ordered by emphatic vote, is now being pushed by the Trustees of the Convention, the General Superintendent, Dr. Lowe, and the General Secretary, the Rev. Roger F. Etz. It needs only the enthusiastic support of our ministers and people to complete our great Washington project and at the same time the reconstruction of our destroyed Tokyo church. The plan of erecting simultaneously in the great Capital of our own country and in Japan adequate memorials of our world-faith should catch the imagination and fire the enthusiasm of us all.

Many communions already have their Memorial Churches in Washington, and it is gratifying to feel that we shall soon be numbered among them, while in Japan our Tokyo plant rebuilt, with its added Perin-Cate House, will speak for us to a progressive people who are leading the Orient.

No one can deny that every pastor and every parish dreads to add one dollar to the expense account. But how do churches of other denominations and of our own communion manage to accomplish great things? Surely not by taking counsel of their fears—not by curtailing enterprises and missions, and centering effort on themselves.

Phillips Brooks was once asked, "What is the first thing you would do if you were pastor of a poor and feeble church hardly able to keep its head above water?" His quick reply was, "I should set them a great task of raising funds for some worth-while foreign mission."

There we have the secret of success—not to follow the line of least resistance and thus to sink deeper and deeper in listlessness and discouragement, but to find inspiration in a big work which commands respect and arouses interest.

Is not the present appeal for these practical memorials in America and the Orient one to enlist the interest and enthusiasm of even discouraged and struggling parishes?

Brethren of the Clergy! If you want to rouse your people to a really appealing cause, here you have it. Brethren of the Laity! If anything is needed to touch the imagination and thrill our faithful people, is not this project of building simultaneously churches in Tokyo and Washington gloriously adequate?

Let us rouse ourselves, make short work of this $400,000 job and set about another worth-while task for our beloved Church.

X. A. B.

* *

THE CHURCH WITH THE GOLDEN WINDOWS

THERE is a beautiful sstry, told to children by Mrs. Richards in her inimitable way, of a boy and girl who saw in the distance, towards sunset, a wonderful house with windows of gold, and each wished to see it close by and live in it. The boy had a day off and went to see the distant house with windows of gold, and was surprised to find it was just like his own home, and the little girl whom he found there also saw in the distance the same wonderful kind of house, and she took him up a hill from which he might see it, and he was very much surprised to find that it was his own home she was pointing to as the house with windows of gold. It is an instructive story for children, but its truth is good for grown people too, and it is applicable to churches as well as to homes. It frequently seems to us, at certain times, that the churches in the distance have windows of gold; they are different, and are better than ours in many ways, for our church has only plain windows. It is the distance that lends enchantment to the view. If we saw our own church with the sun shining upon it, it too would have windows of gold.

There are times when we think another church with the windows of gold has a much better organization, and it is worked much more efficiently, and we long so for just such an organized, effective church that we go over some day, and are surprised to find that those who are in that highly organized and efficient church are weary with it; they are exhausted by its scientific management, and they cry out for spontaneity, for the spirit in the wheels, and envy the persons in the church with less organization and administration.

Again, we look longingly upon the church with the windows of gold which gives its minister freedom in the pulpit to utter his bottom thought on the theological problems and the intellectual interests of our modern world, without any reservation of mind. Then we take a day off and visit the church with the

hope to enter it and stay there. But we learn from the minister that, while he is free to say anything he pleases on theological matters, he has little real freedom in social and political matters, and he would be willing to have less freedom in theology, if he had more freedom in these other matters.

There are times too when we sorely feel the need of a more worshipful service and behold with eager desire and much envy the church with the golden windows, which has an elaborate ritual and abbreviated sermonettes. We feel our poverty of expression in prayer, the undue strain and stress of having so much to do in the service, and the people so little, and the great difficulty in having a vital and fresh message Sunday after Sunday. We can not withstand the attraction of the church with the windows of gold that has such a beautiful ritual of worship, and we steal over some day, and our surprise is great when we discover that the rector wishes he had more freedom in the conduct of worship, and a people more interested in the preaching of the living word of God.

It's strange that all the churches in the distance which appear to us to have windows of gold do not so appear to those who are in them, and that other churches alone appear to them to have such windows.

D. E.

* *

THE BACKGROUND OF LENIN

THE greatest man produced by the war," says John Haynes Holmes, speaking of Lenin. "One of the greatest characters of the century," says former Governor James P. Goodrich, representative of the United States Government to investigate famine conditions in Russia after the Great War. "A wonderful personality, a wonderful genius, but lacking in mental co-ordination," says Prof. Michael I. Pupin of Columbia. "A fanatical adherent to pernicious theories, who tyrannized by brute force over the inarticulate millions of Russia," says Louis Marshall, the great Jewish constitutional lawyer of the United States.

And the last is the commonly accepted view of the masses of the American people.

Whatever our opinion of Lenin, it is important to try to understand him, and to do that we must study the conditions which produced him.

He was of pure Russian stock, born of a good family, and sometimes was mistakenly called noble because his father, a teacher, became a State Councillor with the title Excellency. His teacher in the public schools was the father of Kerensky, whose government this bright boy was to overthrow. He stood at the head of his class each year. On his diploma the teacher Kerensky spoke of "his ability, industry, strength of character and his extraordinary gifts."

Pupils who went to school in Russia in the days of the Czars had other teachers than those of the school room.

Before he was graduated from public school, a beloved brother was executed on a charge of conspiring against the life of Czar Alexander III. He may have been innocent for all we know, for thousands were executed or exiled in those days on suspicion. Then his father died. To get through the University of Petrograd was a struggle in which a devoted mother backed him up. With a virile, active brain and a heart burning to avenge his brother, this boy went to the university where all the young intellectuals were conspiring to free their country from the rule of the Czar and his bureaucrats.

Almost immediately came the massacre of several hundred miners by Czarist officers. What happened was inevitable. The education was complete. The system was perfect. This boy, Vladimir Ilitsch Ulianoff, began to write revolutionary pamphlets under the pen name of Nicolai Lenin, which he later adopted as his own.

At twenty-five he himself was exiled to Siberia for helping organize a "Union for the Emancipation of the Working Classes."

Thereafter he was in Russia and out. He was editor of Socialist papers in various European capitals, and the instigator of Russian revolutions. He was hunted by soldiers with bloodhounds, secreted in haystacks, fed by peasants, and once he escaped over the frontier to Finland by stoking an engine.

What he has done in Russia since 1917 is stupendous. His figure looms like that of a new and different Napoleon. He has made himself feared and hated in every chancellery and war office in the western world and known wherever men read.

His rule for Russia has been terrible, but whether that rule is an inevitable step in an evolution from absolutism to a new and free democracy, or a backward setting eddy in the stream of progress, we do not know. We don't like it. We don't want it. And we pity the wretched victims of this logical, pitiless Marxian doctrinaire.

All we are saying is: Given the same factors again in human history and we will have the same result.

Even here in free America, given suppression of free speech and assembly, given political or industrial autocracy, given long continued exploitation of the many by the few, and we will produce an apostle of revolt and a genius of revolution.

In a day of the university and the printing press, the Golden Rule has become not only a doctrine in ethics, but a corner-stone of political philosophy.

They all wept, in the Soviet Congress, we are told, men and women alike, when the news came that Lenin was dead. Just why, we don't know. We wish we did.

* *

"THE SERVICE OF BEAUTY"

WE are a practical people and somewhat ashamed as yet of expenditure of money to make things beautiful. Too often all such expenditure is made to appear selfish, as if it were taking bread from the hungry and shelter from the homeless.

Only a week or two ago, Dr. Crapsey took Bishop Manning to task for giving his time and strength to a $15,000,000 cathedral while pale anemic women and over-worked men were barely existing in overcrowded lodgings near by.

When it comes to a choice between blankets for the cold and shivering and gay apparel for the well-do-to, beautiful art objects for ourselves or food for the starving children of Germany and Russia, right-

minded decent people do not hesitate. They do the urgent thing and let beauty wait. But there is no such choice presented to the people of our country. We have money for cathedrals and money for model housing; money for paintings and money for bread; money for poems and money for books on automobile repairing.

Too often, unfortunately, the people interested in art are not interested in charity or sewers, and the people concentrated on charity or sewers regard the builders of art museums as in some undefined way enemies of projects for civic betterment or relief.

When we look on all sides of the subject, however, we see that the conflict is more apparent than real. Beauty is not the enemy of utility but its comrade and friend. In fact the beautiful is highly useful in its quickening revivifying influence on men, making them much more able to bear their burdens and earn their bread. With its high serenity it strengthens the apostle for equal justice and a square deed between man and man.

The greatest leaders of the race have recognized this truth. "Man shall not live by bread alone," said Jesus, "but by every word which proceedeth out of the mouth of God."

If I have but two loaves of bread, said Mohammed, I will sell one and buy hyacinths to feed my soul.

And the story of the alabaster box of ointment devoted to an act of beautiful symbolism, when it might have been sold for 200 pence to feed the poor, remains one of the immortal traditions of our race.

* *

A FUNDAMENTAL DISTINCTION

THE radical and often rancorous difference between fundamentalists and modernists is due to their utter inability to agree upon the meaning of Christianity. On the simple question, What *is* Christianity? they are about as far apart as it is possible for human minds to be. The modernist says that Christianity is a spirit; the fundamentalist declares that it is a form. The modernist asserts that Christianity is a living, vital spirit, which may emerge and does emerge in human life in many and varying forms —forms which are constantly growing, changing and enlarging.

Now a spiritual thing by its very nature is always a free thing. It is free to express itself in forms which are adapted to their own day and generation. Here is a simple illustration. The Church of our Puritan forefathers was a Christian Church. It was animated by a genuine Christian spirit. But the form in which that spirit found expression was austere, stern, dogmatic and inflexible, yet a form adapted to that age and epoch of civilization. The current of that Puritan religious tradition has come down to us through three distinct channels, Congregational, Unitarian and Universalist. And the identical spirit which emerged three hundred years ago in the harsh forms of Puritanism is now finding expression in the typical modern churches of these three persuasions. But it is the same spirit, seeking to adapt itself to the needs of the day in which we live. It is blasphemy to assert that the living Church of to-day is essentially less Christian or more Christian than was the living Church in ages past. It differs only in the degree in which it is able to give expression to the spirit of Christ. And the modernist holds that this living spirit, ever flowing, ever changing, ever growing, is Christianity. He insists that it can not be captured and labeled and catalogued once and for all, and set upon a shelf like a specimen in a museum. You can do that with dead things. But this thing is *alive.*

The fundamentalist does not believe that. He declares that Christianity is a *form*, a body, with definite and prescribed limits. He has reduced that form to certain dogmatic statements. He says that these few statements contain *all* the basic truths of Christianity, that there is no Christian truth outside of them, and that Christianity can never outgrow the limits set by these dogmatic declarations. The beloved Quaker poet, in "The Eternal Goodness," humbly confesses that he dares not fix with metes and bounds the love and power of God; but our present-day fundamentalist does not hesitate to fix with verbal metes and creedal bounds not alone the love and power of God, but all the knowledge and wisdom and purpose of the Infinite. He has fixed the center and the circumference, the radius and the periphery, of all truth. He has succeeded, to his own satisfaction, in capturing, labeling and cataloguing the Christian religion. Let him who dares challenge or change it be anathema!

It is difficult to escape the conviction that here is a difference so wide and so deep that it must eventually make a new and visible cleavage in Protestantism. "Shall two walk together except they have agreed?" "A house divided against itself can not stand." Those Churches into which this unhappy division has come must ultimately, it would seem, separate their forces, the liberals from all denominations merging into one new stream of Christian thought and endeavor, and the reactionaries, on the other hand, merging into another.

F. D. A.

* *

AND THERE ARE OTHERS

A CHURCH is indeed rich that possesses such resources of faithful and generous loyalty as are revealed in the following letter. We have a right to be proud of the Universalism that makes this kind of Universalists.

—— —— January 7, 1924.

Rev. Harold Marshall, D. D.,
Boston, Mass.

Dear Sir:

After almost a year's waiting, at last I am in a position to take one more of those 6 per cent Gold Notes, making five in all, which it has been my ambition to do. It has taken longer than I anticipated to get together this one hundred dollars ($100) because there have been so many appeals for money that I have not wanted to turn down, so the Universalist Headquarters has had to wait. I enclose my check for the $100 made out to the Universalist Publishing House but sent to you personally that you may know I have kept my word.

—— ——

How many others are there who share the generous spirit of the writer of this letter? Have *you* as many of these notes as she has? Why not write the manager of the Publishing House about it?

Rediscovered Countries

I. The Rediscovery of the Bible

Frank Durward Adams

The following article is from Dr. Adams' coming book, "Rediscovered Countries," which is a virile discussion of the new light shining upon and streaming out of five great living themes: the Bible, Jesus the Christ, God the Father, Hell and Heaven. The *Universalist Leader* is happy to secure several of these chapters for publication.

TO speak of something being *re*discovered implies of course that it was once known and then lost again. Like the tomb of Tut-ankh-amen, for example. When Lord Carnarvon's party first entered it, they found unmistakable evidences that robbers had been there before them. But the marauders had done their work within a century or two of the Pharaoh's burial. Then, when the violation was officially discovered, the royal seal was put upon the door, sand and rocks were heaped upon it, and for thirty-three centuries Tut-ankh-amen slept in peace, surrounded by the crumbling and pathetic symbols of his one-time wealth and power. Marauders or antiquarians, robbers or scientists, it was all one and the same to him.

1. "As a Watch in the Night"

Thirty-three hundred years of darkness and silence! To finite man, whose life is but a breath or a wisp of vapor before the morning sun, thirty-three hundred years is a long, long time. Measured by the yardstick of human history, it takes in almost all we know of the life of mankind. Tut-ankh-amen was but a youth when he died; death overtook him before his tomb was completed. And while he lay undisturbed in his dreamless sleep, the glory of his kingdom faded away. Moses led out his people; Judea rose and fell; Greece luxuriated in her little day of gladsome beauty; Rome left the prints of her iron heel wherever men and gold were found, then crumbled under the weight of her own enormities; medievalism cast its shadow over all Europe, while the sun of civilization stood still for a thousand years; Columbus turned the prow of his boats to the westward and a new hemisphere was revealed; great nations grew up and flourished on both sides of the Atlantic; a titanic struggle for power and glory plunged the earth into a welter of blood. But through it all Tut-ankh-amen slept in the tomb which had been utterly lost from the knowledge of men. Then one day they found the cleverly concealed portal, broke the royal seal—and Tut-ankh-amen and the Egyptian civilization of thirty-three hundred years ago were rediscovered.

But the sun that day looked down upon a few tiny human atoms, moving excitedly in and out of an ancient gash in the rocks, and smiled a smile of grey, wise old age. Why, it was only yesterday that the tomb was sealed! Nothing to get excited about! Thirty-three hundred years is only a hand-breadth against the Horizon of Infinity; only a paragraph, a word, a syllable, on the great Scroll of the Eternal. How well Isaac Watts caught the theme of the Ninetieth Psalm in his majestic paraphrase:

> "A thousand ages in Thy sight
> Are like an evening gone;
> Short as the watch that ends the night
> Before the rising sun.
>
> "Time, like an ever-rolling stream,
> Bears all its sons away;
> They fly, forgotten, as a dream
> Dies at the opening day."

2. The Bible in Eclipse

Though the time element is greatly less, something very like this has happened to our Bible. It has been lost, hidden, covered up, crushed and weighted down by a mass of irrational creeds and impossible dogmas. It is a safe and fair statement that, in the latter half of the nineteenth century, between 1850 and 1900, roughly speaking, the Bible went into an almost total eclipse. It was an era of reaction. Thinkers had revolted from the absurd and exaggerated claims the theologians had made. They were sure the Bible was not what the doctrinarians claimed it to be. But they made no serious effort to find out *what* it really was. On the contrary, they went to the other extreme and threw it out altogether. It was a day of flippant rationalism and dogmatic pseudo-science. Theologians had denounced all science, quoting as their authority misunderstood words of the Bible; and the scientists retaliated by locking both the Bible and the theologians out of their laboratories. It was a sorry quarrel indeed. The result was an age of rank materialism, out of which we are just beginning painfully to emerge.

During this half-century the Bible, to all intents and purposes, was lost to the common people. It was easily available, but quite neglected. It had little recognition from those who were directing the thought of the times, so hardly anybody of influence studied it. If you doubt this statement, it is easy to put it to the test. Take the average person of to-day between the ages of forty and sixty years. How much does that average person know about the Bible? He will be found holding to one of two typical opinions. He is clinging to the theory of the Scriptures which his parents held, or he is holding to the theory of the extreme agnostic. He thinks of it as a supernatural, sacrosanct Book, come down directly from the hand of God, or he brushes it aside as a library of superstition and fable. But, whichever theory he holds, he is holding it on borrowed or inherited testimony. He has made no investigation himself. If he accepts the Bible, it will be because his mother accepted it before him. If he rejects it, it will be because of what the so-called Rationalists and Free Thinkers have said about it. The point is that the average person of to-day, between the ages of forty and sixty years, has no first-hand knowledge of the Bible. While he was laying the foundations of his education, while he was

setting up his standards of literary culture, the Bible was in eclipse.

3. Twenty Books for Twenty Days

A few months ago a man named James H. Seward, a prisoner in the St. Louis city jail, sent out an order for twenty books. There is nothing remarkable about that until you understand that this man was under sentence of death, and had just twenty days more to live. Twenty days in which to read twenty books! Here is certainly a theme for a story-writer to unfold. Of course you want to know what titles he selected. If *you* had just twenty days to live, and could spend that time reading twenty books, what titles would you choose? Something to think about, isn't it?

Well, I am speaking of this to forestall a guess which nine out of ten persons would probably make. James H. Seward did not include the Bible in his list of twenty books. Perhaps he already had a Bible; it is reasonable to assume that. But, even if he had, he evidently was not expecting to spend much time reading it, if he was going to read twenty other books in as many days. It is a curious list. Two of them a man in his situation might be expected to be interested in—"The Last Days of a Condemned Man," by Victor Hugo, and "The Trial and Death of Socrates." But think of including in such a list a Rhyming Dictionary, "Hypnotism Made Plain," "What Great Men Have Said about Women," and "What Great Women Have Said about Men!" Other titles are quite as puzzling, such as, "A Book of Synonyms" and "Common Faults in Writing English." And this man had just twenty days to live! Not one of the books he chose was what would be called a religious book written from an avowed Christian point of view.

I am inclined to believe that this man did not learn much about the Bible when he was young. If he had ever become acquainted with that incomparable literature, he would certainly have found it a cup of strength in the shadow of impending death. His name indicates that he was what we commonly call a typical American of Anglo-Saxon descent. Seward sounds like a good, substantial American patronymic. If it had been some unpronounceable Oriental or Slavic name, it might not be so surprising. But this man was evidently an American, and might therefore be presumed to know something about the Bible and its use in the supreme crises of life.

4. Shifting Views of the Bible

We shall understand the present situation better if we glance briefly at the several views which men have held of the Bible during the Christian era. Within this period the basis of authority in religion has shifted six times, and each epoch has cherished its own peculiar view of the Scriptures.

We begin with the time of Jesus himself; the brief years of his earthly ministry, when his spoken word was the only authority for his disciples. Jesus was very bold and liberal in his treatment of the only recognized Scripture of his day, which was the Old Testament, or the major portion of it. We should consider this carefully in seeking authoritative precedents in our own dealing with the Scriptures. He approved those writings which breathed the spirit of his message, but he did not hesitate to condemn or supersede that which was out of harmony with it.* This first period was very short. But let us note that the word of Jesus himself was then the only basis of authority for those who were his confessed followers.

Next we come into the age of the apostles. This period lasted about twenty-five or thirty years. The men who had lived with Jesus, who had heard his actual words and had been witnesses of his ministry, were most of them still living and actively engaged in preaching the gospel. They told from memory what they had seen and heard. Judging from the brief quotations in the Book of the Acts, their preaching consisted principally in telling and retelling the history of the Hebrew people, as it found its climax and culmination in the life and death of Jesus, the promised Messiah. Stephen's address at the time when he was stoned to death may be taken as an example.** Perhaps the apostles used fragmentary notes which they had made from time to time; but the spoken word was still the only basis of authority—the word of those who had seen and heard Jesus in the flesh.

The third period introduces the written document. Paul had begun this in writing to his various missions when he was not able to visit them in person. One by one the men who had known Jesus passed away, usually martyred for their faith. No one was left who had heard the actual teaching of the Master and so could speak with authority to the churches. The need of some definite written testimony was keenly felt, some code for the guidance of the faithful. So men set about collecting the notes and memoirs left by the apostles. These data furnished the framework. Materials were gathered from various other sources and worked into the narratives. And the result was the four Gospels, substantially as we have them to-day.† After a long period of testing and selection these four biographies of Jesus were chosen out of a great mass of writings, most of them of very inferior merit, as the very best witnesses of his word and work. Gradually they were accepted as an authority. After the death of Paul, his letters also were highly prized.

Thus in a very natural way what we call the Canon of the New Testament was formed. But during this period, which was roughly about two hundred years in length, men did not hold these writings in any superstitious reverence. They accepted them for what they were, the best possible substitutes for the spoken word of Jesus and of those who had been associated with him.

This brings us to the fourth period, which begins with the establishment of Christianity as the state religion of the Roman Empire. In a very real sense this period witnessed the eclipse of Christianity, for henceforth it became a matter of politics and intrigue for power rather than the bold and winning "good news" of Jesus. Rome, the heart and head of the Empire, became also the head of the Church. The Bishop of Rome, because of his pre-eminent position in the Capital of the world, exercised a constantly increasing influence in the councils of the Church. Church government, at first exceedingly democratic,

*Matt. 5 : 17; 21, 22; 27, 28; 31, 32; 33-37; 38-41; 43-45.

**Acts 6 and 7.

†See Luke 1 : 1-4.

was gradually modeled after the secular government; and eventually, through the action of well-recognized forces, the Bishop of Rome became the Pope of the Church. The tradition that Peter was the first bishop of the Eternal City, and that all later bishops were in an unbroken line from him, was firmly established as an orthodox tenet of faith; and thus begins the period of the authority of the Church. The Scriptures of the Old and the New Testaments were still used by the clergy; but their authority was held strictly inferior to that of the Church, by which was meant ultimately the Pope, who was the final interpreter of the meaning of the Scriptures. The common people were not encouraged to read the Bible at all; indeed it was not available to them. This period lasted from the fourth to the fifteenth century, about eleven hundred years.

Then came the Protestant Reformation, the fifth period. There is so much that might be said about this that I shall not attempt to say anything, except that here we have another radical shift in the basis of authority in religion. The Reformers denied and rejected the authority of the Church. They set up a new standard, and that was the Bible. Accustomed to an external authority, they seemed unable to trust and follow the inner light, the witness of the Spirit, which Jesus had promised his disciples.* So, for the edict of the Church, they simply substituted the letter of the Scripture. The dogma of Bible infallibility took the place of the dogma of papal infallibility. The Bible was endorsed as the Word of God, every syllable of it, and all of it of equal value and authority. It was to be accepted literally, and no freedom of private interpretation was permitted. It meant just what it said! This period, which lasted something over three hundred years, had its flowering in the rise of Calvinism and the stern, dogmatic *regime* of the Puritans. It has its "hang over" to-day in that strange reaction we call Fundamentalism. Its spirit is that of the Old Testament rather than the New—harsh, dogmatic and imperious.

(*To be continued.*)

*John 14 : 26; 16 : 18.

The Reconstruction of Theology

I. By Way of Introduction

John Murray Atwood

IN a notable passage, the late John Caird pointed out that when the priests of the Roman Inquisition condemned Galileo, they felt that their influence and authority were at stake. Their teaching had been given, their whole hierarchical system had been organized, on the assumption of the truth of the Ptolemaic theory. But if the new doctrine of Galileo and Copernicus were acknowledged to be true, then by that admission they nullified the validity of their past decrees, and impugned their own authority. They could never do that. Instinctively they acted with what the socialists call "class consciousness" to preserve their power. Sooner or later, however, any institution which is to have part in progress has to make terms with established truth. Even the Church that boasts that it speaks always with one voice is no exception. When the mountain after all does not come to Mahomet, then Mahomet goes to the mountain. It has always been so. The Roger Bacons and Abelards do not live in vain.

Progress, in one sense, is the process of discovering and demonstrating new truths. These emancipate men from the bondage of mistaken or false teaching. They fulfil the promise: Ye shall know the truth, and the truth shall make you free. They do this by requiring with the light they bring that men shall re-examine and reconstruct their theologies and philosophies. We have abundant evidence of how this has taken place. What a revelation and service, for instance, the quite scientific idea of God as an immanent, resident power has yielded when related to religious thought. It has rendered some old, troublesome dogmas, as the distinction, for example, between the natural and supernatural, no longer tenable; it has resolved many religious doubts. Or take the rechallenged doctrine of evolution; how fruitful and illuminating has been the application of the genetic method to the whole field of science. Pragmatically, it has vindicated itself.

Yet long after certain truths have been demonstrated to the satisfaction of most intelligent people, many refuse to admit their implications. They tenaciously cling to the logic of the old conceptions, though they find it hard to kick against the pricks. It is perhaps not to be wondered at. Creeds and dogmas are but social habits, the people's long-accustomed ways of thinking. They can not be readily changed. So many church people, professing to be progressive, still use the old formulas, defend the worn-out creeds, repeat piously "In the name of the Father, Son and Holy Ghost." Or they endeavor, like the late Henry Drummond in his Natural Law in the Spiritual World, to patch the new science on to the old dogma. Nothing happens except according to law, argued a prominent clergyman in the *Christian Century*, but this reported miracle of the feeding of the five thousand which is in contradiction to all known laws, very probably, he suggests, took place according to a higher law which we do not yet know. The intent of such an argument is apparent: he is seeking to preserve the letter of the gospel tradition—as if that were essential—while at the same time he subscribes to the dicta of science. Such playing fast and loose with principle satisfies no one. It makes skeptics. Thinking people, especially the young who are familiarized with the assured results of modern science and not wedded to the old ways, are repelled from the Church. They become critical, cynical, and even contemptuous of its attitude. They can not, in the light of what they have learned in school and college, as well as in their own experience, adjust themselves to such teaching. What they call for is a theology that squarely and frankly, without hedging, meets the demands of modern thought.

The aim of these brief papers is so constructively to restate religious truths in modern terms, that it will not only assist some to solve their theological problems, but also furnish them a good working philosophy of religion. The position taken here is that any theology for the new day must fulfil three conditions.

First, it must be in accord with the assured principles and conclusions of modern science. The fact, for instance, that law is the universal method of all realms is to be recognized. From this standpoint, not only is miracle in the old sense excluded, but answers to prayer, the sure spiritual sequences of conduct, repentance and conversion, revelation, mystic communion, and a whole company of religious experiences, are taken out of the category of arbitrary acts and are seen to be natural. They may be no less divine or marvelous, but modern theology finds the divine and spiritual *within* the realm of the natural, never outside it. Churchmen have been slow to admit this. The capital error of Christian theology in the past—from the scientific standpoint—has been the assumption that Christianity in its origin and development was exempt from the laws according to which other religions have come into the world and grown. It was, as it were, a fenced-off field, the object of the special protection and care of the Universal and Impartial Father! But the scientific student of the history of religion finds nothing of this. The phenomena of Christianity, including the person of its founder, his followers, his marvelous teachings, the growth of the Church, as well as its legends, magical rites, and persecutions, are to be accounted for by social and psychological laws just as are the prophets, practises and teachings of Buddhism and Mohammedanism. Its superiority to other religions is not found in any story of exceptional origin or supernatural development, but in the greater intrinsic worth of the character and ideals of Jesus and his followers. In this connection, too, it may be noted that the contention of Professor Ames that the whole field of religion, inasmuch as it has to do with men's inner attitudes, thoughts and valuations, is a subject for psychological study, must be admitted. We may be confronted with instances of spiritual illumination or transformation like those of Paul or Jerry McAuley, but all take place according to the ways of the mental processes. Through them we must find the key to their explanation. For theology, as for science, the natural where things happen according to law is the only realm known. In other words, here within this universe of law and order we must find God and discover His ways, or—we may as well face the alternative—there is no God.

In the second place, a theology to-day must be in accord with our highest ethical idealism. It must not violate man's best conscience. This at once raises a question: How can we be assured that what is ethically sound is in accord with what is scientifically true, and *vice versa?* Mr. Huxley was morally an idealist, but he declared that as a scientist he found no evidence that the power of the universe was, as Christians asserted, good and loving. This apparently is a problem for theodicy, for those who would justify the supreme power as beneficent. This problem, if we are to think our way through, will have to be dealt with. But the presence of such a question does not stop our taking the above position. This is our basis for it: Moral idealism is itself a part of the natural and cosmic process. It has just as much validity as a disclosure of the meaning and character of this process as any instance of "nature, red in tooth and claw." Aye, more! For theology to-day, ethical idealism is the *highest* revelation of the world process—of God. Man knows no higher; he will accept no teaching of anything lower, no matter by what authority supported, as an adequate manifestation of the divine.

Indeed, whatever spirit or truth is held up as an object for man's worship *must be* in harmony with his best morals. One can not honestly reverence what is repugnant to his ethical sense—the late Mr. Huxley least of all. This was the real meaning of the protest of Pelagians against Augustinianism, of Arminians against Calvinism, of Universalists against Partialism. *The God we worship must be good according to our ideas of goodness.* One recalls the oft-quoted objection of John Stuart Mill to the current conception of Deity in his day: "Whatever power such a being may have over me, there is one thing which he shall not do: he shall not compel me to worship him. I will call no being good, who is not what I mean when I apply that epithet to my fellow creatures; and if such a being can sentence me to hell for not so calling him, to hell I will go." It had exactly this significance: it was a moral protest. Why should any teaching which is repellent ethically be accepted as mandatory or binding just because it is found in the Bible, or perhaps is associated with the name of Jesus? Only that can be authoritative which is to us the Highest, as Jesus called God. And by the Highest we mean *morally* highest. We know no other criterion for it.

The most signal outcome of the progressive revelation of the Jews was the disclosure that God was good, according to their idea of goodness. That made possible true worship. They could sincerely praise and reverence such a being. We have made progress morally since Isaiah and Jesus, but the principle remains. That which any theology sets forth to-day as true and an object of worship, must reveal itself as good according to our standards of goodness.

Above all, the interpretation of religious facts must accord with universal experience. By "universal" we do not mean that every one has discovered it, but that what is declared to be true is so because it has worked out thus in the life of man in the past, and will demonstrate itself in like manner in the experience of man—of whatever race—in the future. It is the pragmatic test—the only kind of pragmatism in which we believe. It is what the late Dr. Munger called the "Appeal to Life." This is the only basis upon which Paul can declare that "the gospel of Christ is the power of God unto salvation to *every one that believeth.*" This is the only ground upon which we can say to-day to men: "He that loseth his life shall find it," "He that humbleth himself shall be exalted," "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to do his good pleasure." When put to the test, these spiritual truths will verify themselves in any man's

experience. So sure are we of this that when any one complains that it does not work out thus for him, we do not hesitate to say, just as in the case of a failure of a physical experiment: "He evidently did not fulfil in some way the required conditions." When one says that he finds no joy in human service, as, for example, in the ministry, we suggest that he has never given himself unreservedly to it.

There is, of course, the possibility that one may accept a false doctrine because he puts a wrong interpretation on his experience, and his interpretation in turn is determined by his own and current conceptions. Augustine attributed his conversion wholly to the grace of God, not to any impulse of his own better nature; the author of the fourth gospel (or the Jesus of that gospel) declares that eternal life was the result of actual impartation from Christ to the one who believes in him, not the culture by Christ of the divine life already in the believer. That is, the divine life was exotic, not native. Paul asserted that the meaning of his conversion on the road to Damascus was that he had seen Jesus. These were all their interpretations determined apperceptively by their conceptions, their training, their point of view. But back of them were the vital moving experiences which they sought to explain. We evidently need to be sure, as far as we can be, that the ideas by which we interpret religious facts are themselves sound. Still the principle stands that what testifies to the truth of any doctrine is that it validates itself in life. As Dr. C. A. Brown says, "the test of revelation is that it henceforth verifies itself in experience."

We shall endeavor to observe the foregoing conditions in the consideration of some of the central truths of religion.

We will begin by endeavoring to answer the question, which some say can not be definitely answered: What is Religion?

"Another Reformation Coming, Another Luther Needed"

An Interview with a Leading Episcopalian Liberal, Dr. Worcester

Edward H. Cotton

NEWSPAPERS and magazines have given more space, by actual measurement, in the last month, to religious news than at any time in the history of American journalism. In other words, religion, confined for years to pulpit and cloister, has become news for millions of readers. This extraordinary situation has a number of implications, the most notable of which is that the work and purpose of the Church, long obscured, is now exciting interest in the mind of that unchurched multitude comprising one-third of the population of the nation.

So long as mental outlooks differ, controversies will occur. No controversy, however, in community, state, or church has been so hotly waged or so determining in its results as difference of religious opinion. One need only take up a book on church history to appreciate the significance of this truth. From the Council of Nicea in 325, when the nature of the Son of God was vigorously contested, through Luther's demand for a purified Church, Jonathan Edwards's battle for Predetermination, William Ellery Channing's appeal for more light and liberty, down to the present division of the Church into those who stand and wait and those who advance and force the conflict, men have fought with bitterness, and issues of far-reaching moment have swayed in the balances.

Because news editors see in the present conflict results of outstanding consequence to human progress, they are giving it so much valuable space.

Now every great debate in the Church has developed a sermon or a pronouncement which has stood out conspicuously as an interpretation of that particular discussion, and along with the preacher has taken its place in the hall of fame where the names of great expounders and expositions of the faith are enshrined. In the stormy days of the Council of Nicea, the bold declaration of the eloquent Arius that the Son of God was not of the same substance with the Father, Luther's famous address to "The Christian Nobles of Germany," Jonathan Edwards's memorable treatise on "Prevailing Notions of the Freedom of the Will," Channing's epoch-making Baltimore Sermon, have produced, not only realignment of the Churches, but changed ideas of social and civic obligations.

The time has not yet come to select the sermon or pronouncement which best represents the modernist position, but when selection is finally made, the sermon preached by Dr. Elwood Worcester in Emmanuel Church, Boston, Mass., Sunday morning, Dec. 30, 1923, will be entitled to consideration. So far, it is, by all odds, the most carefully considered, most sane, and most enlightening sermon which has been preached in an Episcopal church, with reference to the controversy now threatening the integrity of that Church. In some particulars it is one of the most remarkable ever preached by an Episcopal rector.

The Church can not claim a more loyal follower than Dr. Worcester. He was born an Episcopalian. He hopes to die an Episcopalian. He counts as chief treasures Episcopal symbols and rituals. But he refuses to permit reason to be chained or honest motive halted by any body of doctrine, however distinguished its origin. The final test of faith, he believes, is reason. Though doctrines be consecrated by centuries of observance, they are not thus made infallible.

Dr. Worcester, while widely known as promoter of the Emmanuel Movement, while he is rector of a leading Episcopal church, and president of the organization of modern churchmen, wishes to speak through these paragraphs as a simple parish minister. He asks expressly that what he says be interpreted as the voice of one minister, not the expression of a group. He may speak, however, with another kind of authority—the authority of a lifelong student of transitions in the world of religion, as a graduate of the best schools of learning at home and abroad, and as author of a half-dozen well-known books. For nineteen years he has been the useful and loved rector of

Emmanuel parish. He was well qualified to deliver that epoch-making sermon.

Feeling that a preacher of so pronounced an utterance must have more light to give, I called at his study one afternoon. From knowledge of the man I expected to meet a pastor of scholarly, benign countenance, silver-haired and dignified. Instead, I found a rugged, determined face, a compelling, decisive manner. He had been studying—a lifelong habit, by the way, as one would conclude from the eye-shade tipped a trifle over one eye. After the manner of Phillips Brooks, he enjoys an after-dinner pipe, and was holding one in his hand as he greeted me. Visits at his home by newspaper men have been frequent since the delivery of the famous sermon. Because some had come in search of sensational material the rector was dubious.

"What do you want?" he asked, gazing at me with a hint of suspicion.

"I have read your sermon," I replied. "I have come for more light. No one could have preached it but yourself. You told the truth, the whole truth, and nothing but the truth."

A smile lighted up the rugged features, and in a voice a little more friendly and relieved the rector said: "I am sixty years old. I have always tried to tell the truth. I do not intend to begin prevaricating now. On the same basis I ask you not to misrepresent what I say. Above all, do not garble my meaning in the headlines. There is the source of the mischief, and the thing that makes us reluctant to talk freely for publication.

"Yes, I do see a possible division in the Churches. Understand, I say possible, not probable. I lay no claim to prophetic powers, but we have happened on momentous time. All Churches are affected, not excepting the Roman Catholic. Twenty-five years ago, Catholic scholars, as good Bible students as ever studied and wrote, demanded more liberty within their church. These brave and honest men were humiliated and silenced; some were excommunicated. They were silenced by that scathing pastoral of Pope Pius X, an iniquitous pronouncement and one that should be rescinded. The Catholic Church, however, must not think that those acts seated it forever on secure foundations. To-day there are scores, yes, hundreds, of parish priests who are secretly thinking, secretly hoping, who are modernists in all but the profession. Listen to what that truly great historian, Viscount St. Cyres, says, in his article on the Roman Catholic Church in the eleventh edition of the Encyclopedia Britannica. The article concludes thus: 'Ideas are difficult to kill, and it is possible that the modernist movement may yet prove to be the opening chapter of a mighty revolution within the Church of Rome.' I quite agree with St. Cyres. Who can tell? The next outbreak may occur within the very confines of Rome herself. It may signify the breaking up of that ancient Church."

"But with regard to your own Church," I remarked. "Will that Church break up?"

"I think not. After all, this controversy savors of localism. No one planned for it nor anticipated it. No one desires to perpetuate it. With reference to the pastoral letter issued by the House of Bishops, it was premature, crude, uncalled-for, and a straining of the bishops' power. No one regrets that letter now more than those who wrote it. There is no bitterness or ill-nature among us. You see, our roots go down so deep, our organization rests on such solid foundations, that stability is assured. The Episcopal Church is a constitutional Church. Men who signed the Constitution of the United States signed the constitution of the Episcopal Church of America. Careful safeguards have been built around it, and more than this flare-up will be necessary to divide it. The House of Bishops can speak for only one element, not for the whole Church. I have no doubt this same question will occur again, and yet again, but each time a solution short of division will be found.

"We have three tenets which will sustain us however serious the issue: (1) The Fatherhood of God. (2) Belief in the Divine Saviour. (3) Belief in the various operations of the Holy Spirit."

"One of the most striking paragraphs in your sermon," I observed, "was the one in which you said, 'It is a mistake to belittle the controversy or to regard it as an isolated phenomenon.' "

The rector's eyes brightened. "All Protestantism is being agitated," he declared with animation. "And not only Protestantism, not only Catholicism, but the world of scientific, political, and social questions. One period of world history ended definitely with the war. A new day has dawned. Certain shibboleths and traditional beliefs have been tried and found wanting in the great judgment. They have perished to make way for another time. The reconstruction is upon us. We in this day are witnesses to the launching of a new world.

"The Protestant Reformation of the sixteenth century had one conspicuous defect—it came too early. Luther, Zwingli, Erasmus, and Melanchthon, with all their merits, handed on to posterity much that was dark and medieval. Elements of that medievalism persist to this day. Now ancient symbols are appearing in a different light. Creeds made to correspond to man's philosophic interpretation of those unenlightened ages must pass. Up to recent times not much was known correctly about the Bible or the religion of the Christ. That in these later years we have acquired correct knowledge is one of the greatest achievements of modern times.

"The Christian religion springs more directly from its founder than any other of the religions do from their founders. In the years since Christ lived and taught we have journeyed far afield from the actual principles he enunciated. It is a fact worth emphasizing that to-day we know more about the actual life of Jesus than any age has known. That knowledge is open to all who have the mind and scholarship to gain it. Thus there is offered a new basis for union and fellowship, a basis that has nothing to do with the old schisms, one entirely in harmony with the intention of Jesus. Forgetting the superstition, false steps, man-made creeds, and bigotry in between, we must go back directly to the mind of the Christ.

"No, I do not believe there will be any union between Episcopalians and so-called Liberals. To be honest with you, the basis of Liberalism is intellectualism. We are more of the order of the mystic

and emotional. The two will not mix. But we shall endeavor to work together with fervor for this reconstructed world.

"Never before," continued Dr. Worcester, "has mankind learned so much as it has learned in the past fifteen years." The rector's active mind looked forward. His vibrant voice assumed tones of conviction. "Two forces are at work in the world—always have been for that matter, and, so far as human thought may prognosticate, always will be. One *awaits* the issue, the other *forces* the issue; but the alignment has not been so evident in any previous time. And these changes are only the beginning. The physical reality is the one people see plainest; but the spiritual realty, though less seldom perceived, is by far the more important.

"*Another reformation is coming. Another Martin Luther will be needed for it.* A high spirit is passing before the faces of men. It says, 'If I destroy the past, it is for the sake of the future.' "

The Psycho-Analyst's Life of Jesus

Granville Hicks

As the books about Jesus multiply the one point which most of them have in common becomes apparent: they are one in their search for the real Jesus. It is well that this is so. It is a hopeful sign that in these days of the recrudescence of doctrines and dogmas the minds of many men are engaged, not in idle disputes, but in the attempt to make again a living reality that figure whose leadership is acutely needed in a much troubled world.

Naturally enough a way of approach that suggests itself to the modern is that of psychology. Several psychologists have written about Jesus, some intelligently, others stupidly. None, however, has written so interestingly or presented his case so compellingly as Georges Berguer. His book, "Some Aspects of the Life of Jesus," is composed of several lectures which he delivered two or three years ago at the University of Geneva. It has attracted some little attention in Europe, and since its translation has proved stimulating to readers in this country.

The opening chapter outlines the method of psycho-analysis which the author is to follow. These basic principles, briefly but clearly expressed, convey a definite impression even to the reader who knows nothing of this field of psychology. The next step is to consider the background of Christianity, especially the background of religious development. The author suggests that as Christianity was the peak of the development of the Hebrew prophetic religion, so the contemporary mystery religions were the crowning achievement of Graeco-Roman paganism, and in both he finds a response to certain fundamental psychological needs of mankind. He attributes the victory of Christianity over these mystery religions to the fact that it had for its central figure a man who had lived and not a myth, but he is not blind to the cost at which this victory was won. "Little by little there appeared at the heart of the new religion all the tendencies which had played their part in the others. In the rites, in the very sacraments of Christianity, in its dogmas as well as its doctrines, and very quickly, indeed, in the very first centuries, these deforming elements began to operate. The person of Christ himself became a symbol, instead of a reality that had been lived; in the heart of the Christian communities people began again to dream and talk of the redemption instead of living it. They made a mythical figure of Jesus, a mystery-god like the others; they debased him to the level of the others, almost unawares, and supposing that they were honoring him the more."

Nevertheless, Berguer believes, the real Jesus is still within the range of our discovery, and it is to find him that he now seeks. After hastily commenting upon the documents in the life of Jesus, and briefly refuting the deniers of the historicity of Jesus, he is ready for the final analysis of the problem. According to him there are three psychologies to be discovered and discussed: the psychology of the first Christian community; the psychology of the author of the Gospel of John; and the psychology of Jesus himself, to be found only as reflected in the medium of the other two.

It is with the psychology of the first Christian community that the author is concerned when he deals with the birth of Christ. After indicating the general improbability of the virgin birth, he proceeds to what he believes to be a more important and more interesting problem, the reasons for the rise of a belief in that phenomenon. It is in this pursuit that he displays the peculiar point of view of the psycho-analyst. In the treatment of legends, as in the treatment of dreams, the theories of psycho-analysis are ingenious, but they do not always succeed in convincing the skeptic.

At last Berguer is ready to examine the character of Jesus himself, and he begins to do so by commenting upon the scene in the temple during the boyhood of Christ. Upon this scene, despite the lack of reference to it in any gospel but Luke's, he lays considerable stress. Following his theory of a vital urge in man, he interprets this episode in Jesus' life as the moment when he first became conscious of the life force. "This seems to be the unique case in which, when the moment has come, that is to say at the time of adolescence, a *libido* has sublimated itself entirely into religious forces and placed itself at the service of the Father. The love of God, in its holiest and most lofty form, absorbs the whole of life which exists in Christ."

More technical and less convincing is the analysis of the baptism and of the temptation, which the reader feels to be scarcely more than a clever application of a somewhat doubtful method to not altogether appropriate incidents. One is glad to reach the surer footing of the discussion of the teaching of Jesus. Berguer first points to the altogether affirmative character of what Jesus taught. "He desires to bring forth in humanity a life that shall not be a perpetual repression, but rather an ever larger fulfilment of everything which exists in man and asks only to be developed.

Hence that luminousness, that broad daylight, which shines over the words of Jesus and gives them their fresh, springlike tonality, that character of newness and spontaneity which astonishes all who hear them for the first time." The chief method of Jesus' teaching, the use of parables, arouses Berguer's admiration, not only for the literary perfection, but also for the "lofty signification of the symbols." The central *motif* of Jesus's teachings, the rule of God, means to Berguer that unification of the self which Jesus had early attained in all its perfection. He recognizes, however, that this had to be expressed in the terms of Jesus' background, and in this fact he finds his explanation of the apocalyptic passages.

In dealing with the miracles Berguer is at some pains to classify them into healings, those miracles of which the moral significance is apparent, and those which seem to have no moral significance. The first class he has no difficulty in explaining according to modern psychology, and he exemplifies his method by a detailed analysis of the story of the Gadarene demoniac. In the second class he puts the raisings from the dead, and these cases he treats less decisively. The incidents of the third class he attributes to the zeal of the followers of Jesus to magnify his power. Throughout the chapter he is careful to distinguish between the ancient way of regarding miracles and the modern approach, influenced by our faith in natural law. "We bow," he says, "before the divine mystery which, through Jesus, descended into the hearts of men. All that we are opposing is the magically miraculous, this and the magician into which people have tried to turn Jesus; we oppose that unworthy, that lamentable counterfeit of the ineffable things which, through him, the Father has communicated and continues to communicate to those who follow the paths, not of charlatanism, but of the moral conscience."

After an interpretation of the transfiguration that is both plausible and consistent with the method of the book, the author proceeds to sum up much of what he has said and to present a picture of the personality of Jesus. Regardless of whether or not he is right in his central theory, he has found a way of approach that will enrich the idea of Jesus in the mind of the reader.

In dealing with the death of Jesus, Berguer speaks of the place of death and rebirth in the mystery religions, of how the mystics had undergone this death as a dream death, and of how Jesus "accepted in the simplest fashion the real death which the real life placed before him," thus placing Christianity upon the "ground of lived realities." Turning then to the resurrection, he comments upon the sources, and then sharply brings out that this was not a physical fact, and that by so regarding it we have lost its real significance. It has become for us "a pure spectacle for contemplation which veils from us the spiritual reality and prevents its fulfilment." We should see in it "an experience of life, and by this we mean an experience through which one passes as a living being, which attests itself in one not through an effort of thought or will or through an exaltation of the emotions, but through the opening of the whole being to a new life along the very path of the gift of self and the death to self."

In this book we have by no means the last word on the subject of Jesus. The author has not tried to give us this. He has not even tried to demonstrate that the method of psycho-analysis is the only approach to the study of Jesus. He has brought a considerable degree of scholarship, both as a psychologist and as a theologian, to the study of the problem. He has succeeded in avoiding prejudice, inaccuracy, awkwardness, sentimentality, and flippancy. This is more than can be said of many writers on the subject, and it enhances the value of the notable contribution he has made to an over-exploited field.

Professor Skinner on the Soul

We have delayed giving a report of the address of Professor Skinner of Tufts College before the Boston Ministers' Meeting, hoping that Professor Skinner could find time to write out what he said on this important subject, or perhaps develop the subject in a series of four short articles for the *Leader*. No decision has been reached, but we hope to have something further from him on this subject.

"We should try to get both views of a subject," said Prof. Clarence R. Skinner, speaking on "The Argument for the Soul."

"It is hard for a minister to accept the mechanistic argument for the universe, but he ought to try to understand it. 'Souls have worn themselves out,' said William James. 'The soul has very little standing among critical thinkers to-day because the word soul does not mean any more than to call a man an octogenarian helps us to understand a man.'

"Mechanism is having its innings to-day. The mechanistic philosophy is dominant because we live in a mechanistic age. We see the wonders performed by machines. We have seen the development of machines reach such startling stages that we think of the soul in terms of mechanism.

"We are what we are irrespective of what we call ourselves or what we are called. Jesus was what he was. To call us a mechanism or to call us a soul does not explain anything.

"A soul is a philosophical assumption. You know you have a soul, you say, because you experience it. No, you do not know you have a soul. You assume it.

"The chemist knows that a thing exists before he discovers it. There are gaps in the things which he does know. They have to be filled. The chemists go at it deductively. They make assumptions and then go to work to fill the gaps.

"Religious people use the soul as a scientist uses the gaps.

"On the basis of the work of one group of modern biologists, it is perfectly possible to say that a man has a soul and yet no other form of life has a soul. Biologists of to-day do not explain development by the old Darwinian method of adaptation to environment and variations, but by growth of a new life from

within. That is not fundamentalism but it is an argument for fundamentalism which they do not now employ. We know that each species is not the result of infinitesimal variations but of a sudden new growth from within. This is something like fundamentalism—special creation. I am surprised that they have not used it.

"The argument of the mechanists is bolstered up by the discoveries made about the ductless glands. If one of these glands is not normal, you can not have a normal mental life. The appalling thing from the soul standpoint is that if you feed them a little of the dried gland, you can develop a mental life. That is a hard blow to our soul theology.

"Defenders of the soul put forth the theory of the soul as immaterial. To the mechanist this is a dodge. It asserts that there is an immaterial guiding principle occupying the body but not of the body. If we accept this theory we can explain phenomena difficult to explain on a mechanistic basis.

"Take an Eastern ascetic. He denies every law of the body. He sits there day after day without food passing his lips, without water although water is dripping behind him, denying the instincts which claim expression, the reproduction of the body, even the survival of the body. This is easy to explain in terms of the soul. Strength there is, not of the body, a force not created by bodily functions, which has its origin elsewhere.

" 'But how,' they ask, 'can an immaterial thing operate on a material thing?' In reply we say, 'How can a material thing like the human body conceive an immaterial thing? How can a physical substance give forth a product which can conceive of infinity in space and time?' You are in difficulty either way. We are in an illogical world. Logic is a way we place our thought. Life may be illogical. We may be logical.

"Therefore the illogical solutions may be the true solutions. The logical ones may be false. Spacelessness, timelessness, can be expressed on the basis of assuming a soul.

"You and I are constantly dealing with purposes. How can you and I have purposes if we are merely material? There is no solution.

"The mechanist is merely a dogmatist when he says mental life comes from the body—when he cries, 'Give me a muscle and a nerve and I will give you a mind.' "

The Glory of a Man*

Charles R. Tenney

THE glory of a man is first of all his manhood. It is the distinctive parts which God gave him in creation when He made him in His own image. The power to know truth and weigh reasons; to choose between motives; to discern and commune with Him, and to be the universal brother. As compared with all other creatures, these parts make the man glorious—with a glory which may indeed point his shame, but which he can never quite lose, and for which he is forever responsible.

After this his glory is in his faithfulness to these distinctive parts—that they define the objective towards which he directs his endeavors. In this then, the passion to know God more perfectly, and more and more perfectly to fulfil His will. Sentiments like these exalt him: "Wist ye not that I must be about my Father's business?" "I must work the works of him that sent me while it is day." "Thy will be done on earth as it is in heaven." "Thy will not mine be done."

So one commits himself to his Creator's plan, to his Father's will concerning him—what way of life is there but this?

But this will follow: the best possible development of the personal life, the life physical with all its material belongings and extensions, the life intellectual, the life spiritual; but all this in the interest of service to God and man. The selfish life, even the selfish religious life, is not glorious. It is one of the eternal truths that he who would be great among you must be the servant, and he who would be chief must be the servant of all. Then shall his riches of one sort or another be to his praise. Yes, and to his high satisfaction, for "every creation of God is good, and nothing is to be rejected, if it be received with thanksgiving," that is, with a view to that which God would have done with it. The glory of a man is that he makes the most possible of himself for service—at its best, however, for a definite, special service. The highest objective of all is to be of service in the highest way of all. Not, then, to give the material gift alone, nor just to inform the mind; but to be the conduit to convey the water of Life; the wire for the transmission of the Light of Life; the Voice of one crying in the wilderness, Make straight the way of the Lord. It is indeed the devotion of one's self and one's goods to the brother, but "in His Name" who giveth all, and to know whom is more than all.

But especially, let me add, if, at whatever cost, with courage and constancy, he stands not only for them but in them, fulfilling his offices, not with pride or self-consciousness, but simply, and so with due regard for the little things and parts—the trifles which make perfection; and if he adds this to the manner of his service, that he fulfil it not grimly, as the Stoic, but with a smile and a song, and, at last, a face like Stephen's.

Dear friends, we who loved him are met here to remember and honor our friend, Frederick A. Bisbee. Why do we this? Is it not because so many of the qualities which are the glory of a man met in him, because his life approximated so closely to the ideal which we have been contemplating?

May the review—suggested by his taking off—of his noble character and high devotion, stimulate us who remain to a nobility of character and a faithfulness in service like his. So may God prosper the cause to which he gave himself, and to which we are pledged.

*This address of Dr. Tenny was delivered at the memorial services for Dr. Frederick A. Bisbee at Arlington, Mass., Dec. 16.

The New Reformation

THE New Reformation, as it has been called, in the Protestant Churches, goes on with many conferences behind closed doors, with many attempts to patch things up and get together, and with isolated movements here and there which may be called aggressive now on one side and now on another.

In the Presbyterian Church the Fosdick case has had the center of the stage. Dr. Fosdick, author of the sermon "Shall the Fundamentalists Win?" filed a statement with the Committee of the New York Presbytery investigating the matter, which follows. It was dated Dec. 28, 1923.

I welcome the opportunity which the appointment of your committee affords me to express my attitude toward the theological controversy in the Presbyterian Church which, in part at least, has centered in me.

For many months now I have been the object of attack and until this letter I have made no public reply. Nor do I write this in a controversial mood. Any gentleman dislikes to be a cause of disturbance in a neighbor's household, and as an ordained minister of another denomination preaching in a Presbyterian pulpit I am profoundly sorry that contention has arisen because of me. For this reason I already have resigned from the pulpit of the First Presbyterian Church once and now retain my position there because of the unanimous desire of the church's session and their insistence that withdrawal would do more harm than good.

In spite of sharp differences of opinion between two prevalent schools of theological thought, and in spite of the unmistakable fact that I am committed to the side called "liberal," I confess that I have been surprised at the misinterpretation of my position which has been spread broadcast. If I did not regard myself as an evangelical Christian, I certainly should not be preaching in an evangelical pulpit. Nor was there ever a day when one in earnest about his faith would wish his unqualified Christian allegiance to be more manifest than now. These are days when the Christian faith is being resolutely assailed, when materialistic naturalism is presenting a perilous problem, when many are in doubt, when Christianity faces alike one of its supreme crises and supreme opportunities. These are days when every man who seriously and deeply believes in the gospel of Jesus Christ wants to be counted on that side and not on any other. It goes hard with me, therefore, to find myself and whatever influence I may possess rated as against things I really am for and for things I really am against.

I am in the ministry of the Evangelical Churches because I belong there and nowhere else—reared in evangelical Christianity, converted in it, convinced of it, and ready to live and die for it. The liberty I claim to think through the gospel in terms real and cogent in our own time is, I am sure, not a denial of the gospel, but one of the most precious and sacred privileges and responsibilities which our evangelical forefathers claimed for themselves, fought for and gloriously used.

Personally I have no patience with an emasculated Christianity that denudes the Gospel of its superhuman elements, its redeeming power, and its eternal hopes. I believe in the Personal God revealed in Christ, in His omnipresent activity and endless resources to achieve His purposes for us and all men; I believe in Christ, his deity, his sacrificial saviorhood, his resurrected and triumphant life, his rightful Lordship, and the indispensableness of his message to mankind. In the indwelling Spirit I believe, the forgiveness of sins, the redeemed and victorious life, the triumph of Scriptures; and the objective of my ministry is to lead men to the Scriptures as the standard and form of religious experience—the progressive self-revelation of God in the history of a unique people, culminating in Christ. To the proclamation of the Gospel with such elements of abiding experience at the heart of it I am giving myself—trying to translate it into terms that will penetrate the intelligence and challenge the conscience of the oncoming generation.

I am not, therefore, an enemy of the Gospel of Christ, a denier of the profound experiences and convictions which in all ages have been the glory of the Church, the substance of her creeds, and the source of her power. Nor, as I understand it, are those who like me are called Liberals. We are men at the center of whose life is a profound faith in God revealed in Christ for man's salvation, and we are facing with passionate earnestness the needs of this disturbed, doubting and often wistful generation, endeavoring as our fathers did in their days to interpret the everlasting Gospel to our own time in terms that our own time can understand.

The joy of my ministry is now, as it always has been, to lead men into vital relationship with Jesus Christ, to bring them under the spell of his Mastership, and to inspire them to make Him and all that He stands for dominant in the life of the world. Never did this ministry seem so much worth while; never were its fruits more manifest; and all my days I hope to give myself to it in the freedom with which Christ set us free.

Although the Committee criticised the sermon "Shall the Fundamentalists Win," as "open to misunderstanding and tending to contention and strife," they spoke of Dr. Fosdick's work in terms of high praise.

Study of the preaching and teaching in the First Church has convinced it also that Dr. Fosdick is proclaiming "the doctrines of grace" regularly from that pulpit.

"We believe," the report went on, "that they (doctrines of grace) are being proclaimed with power and in a manner that is producing an unusual impression upon the part of many persons who have grown careless as to the claims of the Christian religion. . . . It is our conclusion that these doctrines of the Grace of God through Christ are receiving new force and urgency for times like ours. . . . The committee is deeply impressed by what we have learned of the effect of the public proclamation of the Word in the First Church.

"Few such challenging voices have ever been heard in this city in defense of religion. There is no hint of sensationalism in the sermons. They are serious, studied affirmations of religious truth, intended to convince men that they can not live rightly in this world without God and Christ and the Holy Spirit. . . . In our judgment there can be no mistake concerning the tremendous challenge of this voice in the pulpit to a generation that tends to play fast and loose with religion. The arrest of thought that has been produced on religious subjects in this great and careless city is a fact that can not be gainsaid."

The committee continued that the men composing it, being men of moderate views, "can not resist the judgment that the Christian religion is receiving in the preaching and teaching in the First Church an impressive advocacy. The preacher is the implacable foe of the principal enemies of Christianity in modern times.

"Less than this the committee can not say in recognition of the immense influence being exerted in this community by our Baptist brother, who came five years ago as an invited guest with the full approval

of the Presbytery to the pulpit of the First Church. If his voice should for any reason fall silent the committee believes that it would be an incalculable loss and calamity to the Church of God in this city, where so many different seas of thought meet in conflict and storm."

Another notable event in the Presbyterian Church was the formal protest of 150 ministers against the dictum of the 1923 General Assembly that "the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error."

Commenting on this protest the *Boston Herald* on Jan. 11 said editorially:

The average New Englander may not appreciate the full significance of the document signed by 150 Presbyterian ministers and given out for publication on Wednesday. The Presbyterian is one of the most powerful Protestant bodies in America, although comparatively weak in New England. This affirmation is called out by the action of the General Assembly of the Church last May in connection with the charges preferred against the orthodoxy of a famous New York preacher by the Presbytery of Philadelphia. These 150 signers represent important churches in almost every section of the United States. The affirmation is described as intended "to safeguard the unity and liberty of the Church."

These clergymen affirm their acceptance anew of the Westminster Confession of Faith, "as containing the system of doctrine taught in the Scriptures," which is the form of their vow at ordination. They present an historical argument to show that the Assembly more than once has accepted theological differences within the Church so long as its ministers are loyal to their leader and their work. They affirm the Scriptures to be the one and only guide, and not ecclesiastical authority. They find no claim in the Scriptures that the Bible writers were kept "from error," nor any doctrine of inerrancy in any of the great Confessions of Faith. Therefore these signers claim that "the General Assembly of 1923 in asserting that "the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error" spoke without warrant of the Scriptures or of the Confession of Faith." As to other doctrinal statements made by the last Assembly, these signers "are united in believing that these are not the only theories allowed by the Scriptures and the standards" of the Church.

This affirmation is another token of the importance of the issue commonly called, rather loosely, the debate between the modernists and the fundamentalists. The argument is on in the Presbyterian Church, a body in which there have occurred many historic and stirring debates between those old-time fundamentalists, the old schoolites, and those earlier modernists, the new schoolites. And in several denominations in this country the great question which will not down is that of the possibility of the liberal and the conservative abiding together in the same ecclesiastical organization, each tolerant of the views of the other, however divergent these views may be, and both devoted with equal zeal to the enterprises for which the Churches stand.

The modernists came in for their share of criticism when Dr. Henry Van Dyke gave up his pew in the Presbyterian Church at Princeton because he was tired of having fundamentalism hurled at him "every Sunday."

Dr. John Roach Straton of New York thus characterized the action:

Because Dr. J. Gresham Machen of the Old First Presbyterian Church dares to preach the fundamentals of the Christian faith, Dr. Van Dyke, the liberal, refuses to hear him and withdraws. So-called liberalism is not liberal enough to hear the other side.

We have all admired the literary work of Dr. Van Dyke, but his action in this matter shows how even a sweet spirit can be warped into the worst form of religious intolerance, namely, intolerance of the truth, and this action and attitude on the part of Dr. Van Dyke, I wish to say here, is typical of modernists. While claiming to be liberal, the modernists are the most illiberal of men. While claiming to be broad, they are essentially narrow, prejudiced and intolerant. They have narrowed their views of the universe from a spiritual kingdom presided over by a living, loving God to a mere machine with whatever God there is locked up in it.

Yes, while claiming breadth of view and liberality, the modernists are the most narrow of men. The very smallness of their thought has a dwarfing influence on the human mind that makes it pitiful in its paltriness. And the testiness and impatience of the modernists with any contrary viewpoint is, in itself, a demonstration of the essential weakness of their position.

Speaking at the Old South Church, Congregational, Boston, on Jan. 13, Dr. George A. Gordon made a notable contribution which had a wide publication in the Boston papers of Monday. He said, in part:

God's people seem to be at it again. I refer now to the fundamentalists. I have great sympathy with them but my sympathy takes pretty much the form of compassion; they know there is something precious in life and they want to conserve it, but they do not know what they want to conserve; they are inadequate in intellectual discernment and in insight, open-mindedness, tolerance, patience, hope. What is the great central thing in Christianity? The moral being of God, the perfect, loving, infinite father, attested as reality by His sovereign prophet, the Lord Jesus. The central question in Christianity is: Can we trust the Lord when He says, "He that hath seen me hath seen the Father?" If you are without that faith and that trust, Christianity is a mass of remnants and worthless detail. If you have a great central and sovereign faith that Jesus is the genuine, authentic, sovereign prophet of the moral being of God and that we may trust him when he says, "He that hath seen me hath seen the Father," nothing else should disturb you in the unsettled opinion of the world.

Then there is the question of the miracles. This question is a mere ribbon on the royal robe of Christian belief. Here is the position of intelligent men to-day: That the universe is the bloom of the Infinite Mind and Will, the constant, consistent utterance of the Eternal God. Nature is no longer an organism, a mechanism by itself, Godless and hopeless; it is the living instrument of the Eternal God; there is no such thing as nature, because everything is supernatural, in the sense that it is the flexible, consistent, majestic utterance of the Eternal Will. You give me a few miracles attesting the presence of God in human affairs, and I give you the whole universe as resting back upon His will, and all events in time and space manifestations of His Eternal Spirit; which is the greater thing? About the way in which he came into the world, over which so many people are troubled, nobody knows, and nobody ever will know. There are two methods: by ordinary generation, and the other, supernatural interference. But the way that Jesus came is an unimportant question compared with what he was when he did come, what stood behind him, wrought in him his value for humanity. These are the great questions, and they are accessible to us to-day, whereas the question of the manner of his birth is hidden forever, can not be answered conclusively by any man.

There is the question of the origin of our race. Nobody knows anything about it, nobody ever will know absolutely, because nobody was there when the first man appeared. There are two theories on the subject; one, special creation; the other, development from a sub-human race. There is a great deal of prejudice against the idea of development from a sub-human ancestor, and a great deal of joy in thinking that God made us all outright. I fail to see the transcendent dignity in that story of Genesis; the Lord took some dust from the earth—He must

have moistened it first, otherwise it would not have cohered, thus He turned the dust into mud—and then He made man, and, as the colored preacher said, "set him up against the fence to dry;" and then He breathed the breath of life into him.

A beautiful story; I fail to see what transcendent dignity it confers upon man, or wherein disgrace attaches to the original arrival who was the first to turn his face up to God and begin the aeonian search, the sublimest search in the history of man, for his Maker. Where is the trouble? You may have either story. If you want the "Creation Story" take it, but do not exclude your brother who thinks the other way more impressive, more majestic, and perhaps more in line with evidence, what little we have. But behind both, remember that the Lord is the giver of life; that He is the Lord and giver of life, the fountain of all life on this planet, the fountain of life in the coming of a new race, and the fountain of life in the case of every child born into the world—as much so, as truly so, in case of the latest child born into the world, as truly the author of being, as when Jesus was born in Bethlehem of Judea.

And about the infallibility of the Bible. Every educated man knows that that is simple nonsense. The literature of the Bible covers a thousand years and is of various degrees of value.

Its infallibility is not a question to interest any enlightened man to-day unless he wears the green goggles of traditional orthodoxy. What is the great question? Is the Bible food, meat and drink, in all its greater parts, for the human soul; is it the best that we know, the best that we can conceive? Then the answer comes from the four winds of human experience, from every point of the compass of the religious life of the Christian Church, and it comes like the voice of many waters and mighty thunderings. Yes, the book at its best is our comfort, our guide, our support in life and in death.

On the same Sunday Dr. Conrad, at "Brimstone Corner," Boston, spoke as follows:

The modernist is like a man standing before a plate glass window through which may be seen a marvelous landscape, but who spends his time inveighing against the makers of the plate glass because of some fancied flaw upon which he is concentrating his attention. Why, then, do we take time to answer the sophistries and errors of modernists? Because the devil's dynamite throws up a smoke screen temporarily obscuring the great Alpine heights of revelation and the multitudes may easily be led to believe there are no such realities as have been proclaimed and actually exist.

This is an hour for Christian witnessing. Every individual who sincerely believes that eternal life depends upon a loyal acceptance of the Christ of the gospels is under bounden obligation to warn the people of the deceptive and misleading positions of modernism. The most conspicuous characteristics of modernism are antiquity and failure. Masquerading as a product of recent intellectual lights, modernism is in reality must-covered and dust-covered with age. Dismissing the God Almighty from His universe as its creator, sustainer and benefactor and bowing the Christ of the gospels out of His book is not so easy a task as modernism may suppose.

In the Episcopal Church, Bishop Moore of Texas dropped the case against the Rev. L. W. Heaton of Dallas for the time being at least. This was hailed at first as a great modernist victory, but the *Churchman* of New York, the organ of the liberal wing of the Episcopal Church, is not content to let it rest there. Editorially, Jan. 12, it says:

It is announced that the trial of the Rev. Lee W. Heaton for heresy has been abandoned by Bishop Moore and the Standing Committee of Dallas. In spite of the individuals among the clergy and laity who will regret this action, we are certain that the great majority of churchmen will be grateful. To say that the rank and file of churchmen were shocked on reading of the presentment of Mr. Heaton is to state the facts mildly.

The endorsement of Bishop Moore, written on the back of the presentment, was as follows:

"The enclosed matter being presented to me under the direction of canon 24, section 15, of the Canons of the Diocese of Dallas, for determination, I find that the holdings therein, based upon the information furnished, are well founded.

"However, in view of the fact that similar interpretations of the doctrine in question are held, taught and preached by those in our Church belonging to a higher order of the ministry than the party charged, I am therefore unwilling to consent to the trial of one of the presbyters of this diocese upon such a charge, and the Diocese of Dallas rests the matter until opportunity may be given those in authority to proceed and point out the course of wisdom and justice in such matters."

In reading the bishop's statement, "in view of the fact that similar interpretations of the doctrine in question are held, taught and preached by those in our Church belonging to a higher order of the ministry than the party charged," as his reason for not proceeding with the trial, certain questions rise in one's mind. Mr. Heaton was presented for trial at the meeting of the Standing Committee held on Nov. 27. Bishop Lawrence's book, "Fifty Years," was issued several weeks before this. We mention this fact because we suspect that Bishop Lawrence was one of the persons in the "higher order of the ministry" that Bishop Moore had in mind in making his statement. If so, why wasn't the reason given by the bishop for stopping the trial also sufficiently valid to stop the making of the presentment? Perhaps Bishop Moore had not read Bishop Lawrence's "Fifty Years." But he must have known the position taken by Bishop Lawrence in that book since it was plainly stated, with quotations, in a document submitted to the bishop by Mr. Heaton early in November.

Bishop Moore's assertion that the holdings of the presentment "are well founded" leaves the impression that it is the conviction of Bishop Moore that Mr. Heaton is guilty and that he has no lawful place in the ministry of this Church. In all fairness this stigma ought to be removed from Mr. Heaton's name, and it ought to be removed by Bishop Moore, whatever his personal conviction. Mr. Heaton can be found guilty only by a court of his peers; in this Church the opinion of a clergyman's bishop has no bearing in the matter.

The Rev. Dr. John Howard Melish, rector of the Church of Holy Trinity, Brooklyn, who did not obey the canon requiring the reading of the pastoral letter of the House of Bishops, made a reply to the House of Bishops' letter in which he assailed the theory of the virgin birth as "one of the chief obstacles in the way of faith in his moral and spiritual leadership." The pastoral letter was printed in the church weekly with a reply, which said in part:

In the past twenty-five years, scholarship has been at work on this article of the creed and on the Gospels and Epistles, which are our test of the truth of the creed itself. There is a growing agreement that the virgin birth can not be proved from Scripture; when accepted, it is accepted as part of the Christian tradition.

Your statement that the fact of the virgin birth does not make us believe in our Lord is undoubtedly true. The virgin birth is one of the chief obstacles in the way of faith in his moral and spiritual leadership. It obscures instead of reveals him as the Son of God and the Son of Man.

Liberals will be interested in an attack upon them from across the Pacific that they are "not scriptural" and that they "do not deliver the goods." This statement was made by Dr. George W. Fulton, Presbyterian missionary at Osaka, Japan, and formerly Acting General Secretary of the Presbyterian Board of Foreign Missions, in a letter to his son in which he

declared that the liberals in the Church were creating a "bunch of nominal, wishy-washy Christians," and said that Dr. Harry Emerson Fosdick, whom he met recently in the East, might move the world if he had faith, but without it was bound to be local and decidedly ephemeral.

Dr. Leighton Parks, rector of St. Bartholomew's Church, New York, who aroused world wide attention by his fierce attack upon the letter of the Episcopal Bishops and followed this up with criticism of some of the modernists and their methods, said in a recent sermon:

"I will ask all of you here to-day to take up your morning newspapers when you return home and read very carefully the statement of faith of the Episcopal Theological School in Cambridge, Mass., in regard to this matter. The men who signed that paper stand in the very front rank of scholars of the Church. They speak with an authority that very few of the clergy can pretend to have and which very few of the laity can claim. Take it out of the newspapers. Read it from time to time and you will be convinced that the men who put out that statement and all for whom they spoke are loyal members of the Church and are worshipers of our Lord and Saviour.

If that is done, we will be in a position here from time to time to take up certain details which every congregation ought to know and which every minister should say something about.

The letter Dr. Parks referred to is signed by Dean Henry Bradford Washburn and Drs. Max Kellner, Samuel McComb, William H. P. Hatch, James Arthur Muller, James Thayer Addison, Norman Burdett Nash and Angus Dun, all the members of the faculty except Dr. Edward Staples Brown, who is in Shanghai, China. The alumni of the school, one of the leading Protestant Episcopal seminaries, include many prominent clergymen of the Protestant Episcopal Church.

Discussing the recent pastoral letter of the House of Bishops, the letter of the faculty expresses confidence that the Bishops have tried earnestly to allay the fears of those who believe that the faith of the Church is in danger, but voices regret that it should have cast suspicion upon the right of some members of the Church to full membership.

The letter continues:

We must respectfully dissent from the statement in the pastoral that objections to the historicity of the virgin birth have been abundantly dealt with by the best scholarship of the day. Reverently recognizing its place in the Gospel record and in the tradition of the Church, it is our judgment that the historical evidence is emphatically two-sided. For many, probably for most, of the laity and clergy of this Church, belief in the virgin birth is intimately bound up with faith in Christ and the incarnation, and is considered essential to a true appreciation of our Lord. Under such circumstances careless and confident denial would be both dogmatic and inconsiderate. The doubts, however, have been raised by a God-fearing search for truth in history and nature, and can not be repressed by any official action or by any will to obey. It must be recognized that many honest men and women within the Church do not find belief in the virgin birth essential to their whole-hearted faith in Christ and in the incarnation. As such we hold a place within this branch of the Church of Christ.

The Church is greater than the creeds. The central faith in God as He is found in Christ, upon which the Church is built, is not destroyed or diminished by doubts concerning the method of Christ's birth, of his return to God or of his future judgment. The Church made the creeds. The creeds did not make the Church. The Church was and is a fellowship issuing from the love and power of Christ which has shaped the creeds for its own purposes. What the Church has made it can remake. Tradition is still in the making; the inner life of the Church is still forcing itself to expression. We do not find the creeds perfectly adequate as expressions of Christian allegiance, as summaries of the Christian view of life, or as tests of discipleship. To leave the Church because of dissatisfaction with clauses in the creed would be to put the creeds above Christ and his Church, and to pursue a fruitless sectarianism.

This is not the first time the Church has been confronted with changes in its belief, nor the first time it has allowed freedom of interpretation, nor the first time violence seems to have been done to its formularies. The Reformation brought changes in the doctrine of the Lord's Supper, a doctrine which had been established for centuries and which men claimed was found in the Scriptures. The last fifty years have brought changes in the views of the Bible, a book which has been regarded as the inerrant Word of God from the first centuries until modern times.

In any society, civil or religious, when the formularies in their original intention have ceased to represent the mind of the society or of a large section of it, the alternatives to literal adherence or withdrawal are interpretation and restatement. In the case of the creeds interpretation is not an attempt to explain away plain historical meanings, but a discovery, in the only language now authorized by the Church, of the underlying religious meaning. We believe that a large proportion of the Church now finds itself forced to this expedient in the use of various parts of our formularies. We agree with the Bishops that such use of language involves serious risk.

All who find themselves forced to the expedient of interpretation are under obligation to work for greater constitutional liberty and for more adequate terms in which to test and express discipleship. Such liberty might be secured by making the use of the creeds permissive instead of obligatory, and in the development of alternative forms to be tested by patient experience.

A freedom of this kind would secure the effective use of the creeds by those for whom they rightly have so great religious value without compeling others to whom they present difficulties to subscribe to them in detail or to repeat them on practically every occasion of public worship. As the Church throughout the major part of its experience has allowed wide latitude in its forms of liturgical expression, it is possible that it may become stronger and still more catholic if its congregations are allowed a generous range of liturgical freedom.

Finally comes the Rev. Algernon S. Crapsey, once the center of a heresy case in the Episcopal Church, with an article in the *Nation* for Jan. 16, in which he discusses myths and attacks Bishop Manning for being concerned with a $15,000,000 cathedral, while the housing situation in New York is so acute for "pale anemic women" and weary workmen. Dr. Crapsey said in part:

The clergy of the various Protestant Churches and more especially the clergy of the Protestant Episcopal Church during the past few weeks have been acting in such wise as to grieve their friends and to amuse their enemies. If the clergy, High and Broad, are conspiring together to bring their Church into contempt and to destroy its influence, they are displaying an efficiency in their efforts that might well excite the envy of the successful business man. It is difficult for any one of ordinary intelligence and common decency to retain a shred of respect for either party in this disgraceful quarrel.

When one hears the clergy shouting one to another, "I do believe" . . . "I do not believe in the virgin birth," one is not so much troubled by their orthodoxy or their heterodoxy as one is amazed at their bad manners. Matters which cultivated men and women take for granted or veil in decent phrase are unblushingly cried from the pulpit. I am sure if these reverend

gentlemen could realize how their cries offend modest ears they would themselves blush for very shame. As they reveal themselves in this contention one deplores in the clergy not only their lack of reserve in the treatment of delicate subjects but more their seeming deficiency in intellectual discernment, their lack of spiritual insight, and their apparent ignorance of historical conclusions which for more than half a century have been the possession of every fairly educated man and woman.

It is plain that in these birth stories we are dealing not with prosaic history but with myth and legend. A myth is a story told to shepherds by shepherds as they watch their flocks by night. A legend is the same story in poetical form, reduced to writing and recited by a prophet in the temple. History is the same story delivered as a lecture by a professor in a classroom. Of these three forms the last is the least vital. As Shultz says in his "Old Testament Theology:" "When we read the myths and legends of a people we have our fingers on the pulse and our ear on the heart of that people." The bishops may have been childish to take the birth stories literally, but the broad churchman is stupid not to take them at all. Through all the Christian ages the Song of the Angels has been the carol of the children, and the coming of the wise men the comfort of the weary and heavy-laden. In these birth stories is the germ thought of a world beyond the world, without which our world were very sad and desolate. But the instant we remove these stories from their home in mythology into the sphere of literal history we destroy their charm and make of them mere stories for the nursery. The very same story, in its essentials, is told of Augustus Caesar. It is said that one day his mother, Maia, went into a temple to pray and as she prayed a serpent glided into the temple and embraced her and she conceived and the child who was born of that conception in due time became Emperor Augustus, the master of the world.

These myths were the natural product of the pious imagination of the worshipers of Augustus and the worshipers of Jesus. The Romans thought it impious to think of Augustus as the grandson of a Roman baker, nor could the Christian kneel in adoration before the son of a Galilean carpenter. The quarrel of the Highs and the Broads over the birth stories is a quarrel of the childish with the stupid. With the high churchman it is the outcome of a lack of intelligence; with the broad churchman a lack of feeling.

* * *

COMMUNICATIONS

Two Points

To the Editor of the Universalist Leader:

Accept from a regular reader of the *Leader* an expression of hearty interest and admiration for the Young People's Number. Though I am not reading every word of it, I find an impulse to make two points, one of fact and one of theory or opinion.

In a quoted article on the Youth Movement, on page 23, "one of the best informed leaders of the movement in this country" makes a statement about the meaning of *Jugendbewegung*, showing that the German movement is different from the American movement, because the meaning of *Bewegung* is different from the meaning of Movement. I do not know, of course, how long he has lived in Germany; but his comment is similar to many which we hear from language novices and curiosity hunters. As a matter of fact, a German hammer is different from an American hammer, and so the word *Hammer* in German does not mean the same as the word hammer in American. The difference between the two hammers is a result of racial habit, tradition or spirit; and, in precisely the same way and to the same extent, *Bewegung* and Movement are or will be different, if the Movement ever gets into such a stage as the *Bewegung* arrives at. In a word, the Germans say *Bewegung* when they want to say the same thing as we desire to say when we say Movement, and there is no occult difference which has the slightest to do with the terminology.

The other point is one of opinion, and may or may not be worth stating. The basis of the opinion is the art-sense, which is as unanalyzable as conscience, and just as justifiable or unjustifiable. A reason for believing in its existence is merely that every one finds out that he has a conscience, no matter how hard he tries to prove that there is no such thing; which, for the reasonable man, is a fairly good reason, Einsteinarians and others to the contrary notwithstanding.

The only definition of personal religion which seems likely to stand the test of every sort of analysis is this: The desire to get into touch with the Infinite. Similarly, the only definition of formalized or objective religion is: A method of putting the individual into touch with the Infinite. All through the ages, it would seem, every religious conflict has been on the question of the best method; and the contributions have come from every kind of person, from glowing and sanctified enthusiasts to cool and calculating ratiocinators. Every specimen of speaker and writer between these two extremes of classification has had only one purpose: to establish his method of In-touch-ness on something solid.

Now (by a jump to a conclusion which is based on art-sense—a jump rendered necessary by the limits of your patience and space, Mr. Editor) there is no one method. We Universalists may credit ourselves with being among the earliest to proclaim that and to act accordingly. At the same time, we must recognize that all discussion is more futile than some of us have been willing to believe.

The inevitable fact seems to be that those who propose a definite method of getting into touch with the Infinite regularly once a week, are those who enroll the communicants. The figures I have at hand are old. They show Catholics and Methodists and Baptists in the millions, nine, six and four; Presbyterians and Disciples of Christ and Lutherans from one to two millions; Episcopalians approaching a million; Unitarians and Universalists approaching 100,000.

The many things that might be said about the search for truth, as being salutary or as being a holy quest, need not be said. What we may opine is that the contest between fundamentalists and modernists may produce phenomena which can be recorded in statistics; but that humanity will flock to the proponents of a successful method, or will flock away from the Church unless, from all its effort, there results some acceptable method of putting the individual into touch with the Infinite.

L. R. Lewis.

Tufts College, Mass.

* *

An Intelligent Comrade

To the Editor of the Universalist Leader:

My opinion may not be worth much, but there are one or two respects in which I feel prompted to express it.

In the first place, let me give thanks for the *Leader* of to-day. The religious periodical that makes its regular visits to our home has become the most readable, instructive and satisfying journal we have known.

But along with our word of appreciation may I utter a kindly protest? In the issue of Jan. 5, I notice once again the title—"Our Work is Not Done." The subject matter under that heading is good. It is such as we wish to know about, and we thank H. H. N. for bringing it to our attention. The title does not give us as much pleasure.

The title in question implies that on the day when the world thinks with us theologically our work will be done. Like any other branch of the Church of Christ, our work will not be done until the world is Christ's—indeed, until men are Christlike in spirit as well as Christians in name. And such a day is so far in advance that at times it seems we are only as those standing too long on the threshold.

On the day when the school shall have instructed all our youth in things intellectual, its work will be done. On the same day the work of the Church may have made all men like Christ. Until that day comes, or at any rate draws near, I move we place on the table the title, "Our Work Not Done."

Again, however, I would thank H. H. N. for the subject matter given us under the above title.

Benj. F. Butler.

Seneca Castle, N. Y.

* *

Quite True

To the Editor of the Universalist Leader:

This is to let you know how much we enjoy the *Leader*.

My! how we will miss our "Front Porch" letters from Miami, Florida, and many other articles of his. I can not imagine his being such a sufferer. Another can not take his place, it seems to me.

Mrs. Tal. Williams.

Rochester, Minn.

* *

Against Internationalism

To the Editor of the Universalist Leader:

It is really pathetic to see the zeal with which idealists are championing an organization of the world along international lines. Precisely as though there were no alternative between that and world-chaos.

They would not be so enthusiastic had they once stopped to reflect on the nature of the nationalisms which they seek to unite. Have you, for instance, given a single thought to the character of the elements which you are so anxious to see joined in an ineffable, world-wide union? What is nationalism, and how does it affect the institutions of democracy, which we should all do well to cherish?

Bishop McConnell in a recent address said that nationalism is an obstacle to peace. Ex-Governor McCall before he died saw the danger of an overweening American nationalism, and sounded a note of warning. By what stretch of imagination or mental acrobatics can the union of two or more evil or destructive things become good or beneficent?

If nationalism is to be loved less, then internationalism must surely be hated more. For if nationalism is a corroding and dissipating force, then internationalism can not be a cohering and integrating energy. They must both be branded as inimical to the conquest of power by the people for their own benefit. They both take authority away from the localities where the people live and work and vest it at progressively distant points in fewer and fewer hands.

Decentralization of government is the crying need of the hour. We have seen the result of centralization in Europe: dictatorships. If we do not want dictatorship in America and in the world as a whole, we had better begin to return to democracy.

A. G. Dehly.

* *

Capital Punishment

To the Editor of the Universalist Leader:

Many thanks for the fine editorial "Hanging the Dying," in the issue of the *Leader* for January 19.

This shows us how to put Universalism into practise. People who can not believe in a vindictive God can not sanction capital punishment. It is our duty to keep this issue alive until no state in the Union longer requires a life for a life.

Edmond Bayle, best known detective in France and chief of the technical bureau of the Paris police department, says: "Crime is a part of human nature; much of it is spontaneous. The fear of detection and punishment will not prevent it."

We Universalists do not try to influence people to live Christian lives through fear of the flames of a future hell. We can not logically ask men to live within the law in order to avoid statutory penalties.

Two things we must do. We must appeal to the nobler part of men and we must surround youth with social conditions that do not crush the nobler part.

Edward A. Lewis.

Stamford, Conn.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Stained Hanky

THERE was a day when it Snowed. And as I walked abroad, I came upon a little girl of six and her little brother of four. And they were in Distress. For they stood at a Crossing of the Highways, and his mouth was Bleeding and she was comforting him, and ministering to him as a Big Sister ministereth to a Little Brother in trouble.

And I stopped, and inquired, saying:

What is the misfortune that hath befallen you?

And she said, We were on our way to the Park that we might slide down hill. And the sled struck the Curb and the little lad fell forward, and struck his face against the Curb.

And I looked the little lad over, and I saw that he was not badly hurt, albeit his mouth was bleeding.

And I said, Where do you live?

And they told me that they lived Four Blocks away.

And I said, My home is near. Will ye come in and be warmed and comforted? Or shall I help you home?

And they were in doubt.

And I said, I think the bleeding is practically stopped, and so, I think, is the hurt. Is the love of the hillside still strong within you?

And the little girl said that if she thought her mother would wish them to go home she would desire to go, but if I thought her little brother was not badly harmed, she would like to go on to the Park.

And the little lad said, I am all right.

And I said, That is the way for a soldier to talk. Come, let's go.

And the little girl said, I know not what to do with this Hanky. For it is all Soppy where he cried, and all Bloody where he bled. And the tears and the blood have made it unpleasant. And I have no other. And I do not like this one any more.

And I said, I think thou wilt have no further need of it. Place it here by the root of this tree. It is too wet to blow away, and if the snow cover it, thou wilt find it under the snow.

And I set them both on their sled, and I started with them toward the Park. And they were happy again.

And in a little while I passed the Park, and they were sliding with other children, and shouting happily.

Now it came to pass a little later that I and Keturah we walked abroad, and we came to the tree that stood hard by the scene of their accident. And I said unto Keturah, Just here occurred one of life's Tragedies and Triumphs. And I told her of it.

And she said, I wonder if those children remembered to exhume the Stained Hanky.

And I poked with my Staff, and I found it in the snow.

And I said, They had so good a time in the Park they forgot to pick up the Stained Hanky.

And Keturah said, They were brave little folks and I wish that all grown folk would bear their mishaps as bravely.

And I said so, too.

* * *

CHRISTMAS IN PIGEON RIVER VALLEY

Hannah Jewett Powell

It began more than a calendar month before, its festivities ended with December 29, but the dominant note of co-operation and good will, like the music of a real bell, will carry around to another Christmastide. Love goes on forever. Aided by wonderful weather, even for the North Carolina mountains, by the efficient and understanding help of the temporary musical assistant from Asheville, Miss Ella May Nelson, no less than by hours of devoted work or practise on the part of all the people, the results are summed up as follows: Sunday a. m., Dec. 23, a Sunday school of seventy-four. That evening, with the eternal stars shining outside, Inman's Chapel witnessed a truly beautiful rendition of the sacred pageant, "The Adoration of the Kings and Shepherds." The book for the background was the gift of the General Sunday School Association, but the method and spirit were all our own. The chapel was a dream in candlelight and Clara Barton Guild wreaths in the windows. Prepared by weeks of constant talking, hearing and thinking, the large audience was most reverential. The twenty-three actors, including the real baby and in addition a chorus of sixteen voices, singing the fine old Christmas hymns, were in full accord. The kings wore their robes with a truly regal air, and the shepherds carried their mantles of real sheep and goat skins as if they truly beheld "the wondrous sight" "all seated on the ground." The crook of the shepherd boy had been patterned by father's thought and brother's skill after the picture of the boy David's in the big family Bible. High on the wall above her chair shone the magic star, the invention in our electrical lack of one of "Mary's" sons whose heart must have beat more quickly at the true Madonna face and the tiny "kin" under the floating "old blue" veil. It was "Holy Night" indeed.

Monday p. m., Dec. 24, the same spirit, the same chapel now alive with children, nearly a hundred of them. Every inch of space is utilized for tree and people, and happiness is supreme. The feathery "spruce pine" towered high; the gifts made possible by the love and forethought of the Universalist Church of America were piled under it; the tiny ones spoke or sang; "Santa Claus" came in person. The note of love which outlives narrowness or hate was in the merriment as in the worship of Sunday. From the two services there was an offering of $12 to be divided equally between Japan and Armenia. At four o'clock, the last family—father, mother and child—had disappeared down the valley, up the trails. Miss Nelson had departed to "take" Christmas at home. Suddenly to the chatelaine, bereft of the care of weeks, the manse was an empty thing. Commending it, with an extra Christmas feed, to a neighbor, she betook herself two miles away to spend the night in the heart and by the hearth of a genuine family Christmas.

Dec. 25 was frosty, clear and sunshiny. In the forenoon "our minister" attended a "baptism" up Little East Fork by special invitation of the participants. At noon she dined with a family of the faith. At night she came home to her own hired house in resting content.

Christmas is a long drawn out festivity in the Southland. On Saturday afternoon, Dec. 29, in connection with a regular meeting and a chapel "clearing up," the Clara Barton Guild had their own Christmas tree.

The last act of our Valley Christmas came at 9 p. m. on Saturday, Dec. 29. The local Christmas visitors who have been going from home to home since Monday night did not count out the minister—ten men in all, Santa with his aged negro attendant, the violin, the banjo, the jewsharp and harmonica. We are evidently counted in among "home folks." We responded with gay music on the victrola and a Christmas treat. But we ended with "Holy Night" and "The Old Rugged Cross," for was it not "the minister's home" and do not these fine people of the North Carolina mountains, whatever their "turn," like the sacred music best of all? At the end of the hour's visit, we brushed the hearth with Aunt Fannie's gift of "a short hand-made broom," sat a moment over the dying embers and thought once more, "How beautiful for situation is Mt. Zion," but how much more beautiful is the spirit of "love which makes the world go round."

* * *

JAPAN RECEIPTS

Three Months Ending December 31, 1923

California:		
Long Beach	$ 5.00	
Pomona	3.00	
		$ 8.00
District of Columbia:		
Washington	145.09	
		145.09
Florida:		
Terra Ceia	5.00	
		5.00
Georgia:		
Livonia	2.00	
Mulberry	10.00	
		12.00
Illinois:		
Chicago, North Shore	13.00	
Chicago, Redeemer	50.00	
Galesburg	25.35	
LeRoy	6.25	
		94.60

Iowa:		
Mitchellville	20.76	
		20.76
Maine:		
Lewiston	5.00	
Norway	35.00	
Paris, West	30.00	
Portland, Messiah	35.00	
Winthrop	5.00	
		110.00
Massachusetts:		
Attleboro, Murray	358.00	
Boston, Roxbury	150.00	
Eastham	5.00	
Franklin	274.13	
Leominster	15.00	
Lowell, Grace	30.25	
Marblehead	12.00	
Marlboro	18.47	
Methuen	26.35	
Newtonville	20.75	
Norwell	15.00	
Orange, North	12.00	
Peabody	35.00	
Quincy	15.00	
Salem	101.35	
Wakefield	19.43	
Waltham	75.00	
Westminster	10.00	
Worcester, First	225.00	
		1,417.73
Michigan:		
Decatur	5.00	
East Liberty	15.00	
Horton	20.00	
		40.00
Minnesota:		
Minneapolis, Redeemer	250.00	
Viola	2.00	
		252.00
New Hampshire:		
Dover	40.90	
Kensington	10.00	
Kingston	10.00	
		60.90
New Jersey:		
Newark	250.00	
		250. 00
New York:		
Binghamton	10.00	
Brooklyn, Our Father	150.00	
Canandaigua	25.15	
Dolgeville	47.35	
Henderson	4.00	
Hornell	20.06	
Little Falls	4.65	
Morris	15.00	
Perry	65.00	
Salisbury Center	11.80	
Southold	15.00	
Winthrop	8.50	
		376.51
Ohio:		
Springfield	2.00	
		2.00
Pennsylvania:		
State Church	10.00	
Girard	32.00	
Philadelphia, Messiah	185.50	
Reading	66.63	
		294.13
Rhode Island:		
Valley Falls	18.00	
		18.00
Vermont:		
Ludlow	4.00	
		4.00
Wisconsin:		
Honey Creek	5.00	
		5.00
Canada:		
Halifax	11.58	
North Hatley	5.00	
		16.58
Total Receipts		$3,032.30

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THE UNIVERSALIST LEADER EDUCATION FUND

MITSUO ITO

Previously reported:	
Miss Mary Campbell	$ 10.00
Through the Editor	100.00
Anonymous	5.00
New Contributions:	
Mission Circle, Washington, D. C.	30.00
Mrs. Alice Wheeler, Ticondroga, N. Y.	20.00
Fred M. Smith, Hunt, N. Y.	25.00

Dear Sir:

Enclosed find $20.00 (twenty dollars). Would like to have it used to help educate Mitsuo Ito, the Japanese boy you wrote about in the *Universalist Leader*.

Mrs. Alice Wheeler.

Ticonderoga, N. Y.

Dear Sir:

Enclosed please find check of $25.00 to help with the expense of educating Mitsuo Ito. I saw the appeal in the *Leader* of Dec. 29. It seems to me that we Universalists ought to do what we can for unfortunate Japan. Why couldn't the Memorial Church at Washington wait a few years and so double our efforts for Japan?

Fred M. Smith.

Hunt, N. Y.

Home and Children

LORD OF HOSTS, ALMIGHTY POWER

Lord of Hosts, Almighty Power,
Hear us in this solemn hour,
While the struggling nations cry:
"Help us, save us, or we die."
From its strife the world release;
Bless it with Thy holy peace!

Through the agony of years,
Through its madness and its tears,
Heroes, who have gladly died,
Mighty spirits glorified,
Led a warring world to Thee,
Martyrs for its liberty.

Thou canst heal its bitter strife,
Wake its sleeping soul to life,
Lift its weakness into power.
Father, in this solemn hour,
Through its guilt its yearning see;
Take Thy weary world to Thee!

A. W. B.

* * *

THE G. R. C.

Mrs. Abner Mann

IT was just an ordinary attic room, but had been fitted up with various articles from the different homes from which the boys came. A few banners and pictures were tacked on the walls and in the corner was a pile of dumbbells and Indian clubs. It was a typical boys' room and soon a dozen or more of them were sitting in the chairs waiting for the president to call the meeting to order, for this was a business meeting of the G. R. C.

"G. R. C., what does that mean?"

How many times they had been teased about it! Nearly every one said, "Girls must be the first word." But still they held to their first resolve, "to keep it a secret," and had not told its meaning.

After the usual routine of business the president asked, "How many find life easier living by our motto?"

No one responded, not one hand was raised.

Then came the question, "How many feel happier? Happier when they go to bed with the feeling of having done right?"

Every hand went up.

"Now, boys, I'm going to put you to a test. You all know Mose Green?"

A nodding of heads was the only response.

"Well, boys, what about asking him to join our club?"

This was not what they had expected from their leader. Why, certainly he did not mean for them to take that negro into their club and chum with him. Of course not!

"He's black," some one said.

"Only on the outside," came back their leader's voice, a sound in it that meant determination to do right as he saw it.

"Why should he join our club? Then his clothes are so funny, he always has on so many colors."

"The best he has," again that same tone.

"Well, he doesn't go to school. We don't want a ragamuffin around with us, and he's so black. What would the other boys say if we took him in, when they want to join?"

"Boys, I was in hopes I wouldn't have to confess to you my one big temptation of the week. But—well, here goes. While walking along the street the other day I saw a bag on the sidewalk and about the same distance beyond came Mose. I hurried, but we got there at the same time. On opening the bag we found some delicious looking fruit. 'Finding's keepings, Mose. Let's go fifty-fifty,' I said. 'Not when we may find the owner,' he told me. As you may suppose, I was peeved and told him there wasn't one chance in a hundred of ever finding the owner. Then, boys, he told me why he tried to be so honest. There is a large family of them. He is the oldest and they can not afford to send him to the school for colored children. He wants to live clean so if that chance should ever come, they would have him there. Well, we sat on the sidewalk and talked—he's smart, boys, and clean even if his clothes aren't like ours—and while we were talking a poor woman came toward us. When she saw we had that bag—if you could have seen her face! I know she thought we had eaten the fruit. I tell you, boys, I felt guilty. Then when she saw we had not touched the fruit she told us it had been given to her by a lady for whom she worked, for her little sick child. After she had gone I shook hands with Mose and told him I hoped he'd get his chance. Can't we give it to him, boys? Only two cents a day, and we all have clothes we have outgrown he can have. Then let's ask him to join our club and see he has something to do so he will feel he is helping himself. All boys in favor of asking Mose to join please stand."

As though the boys were one they came on to their feet.

"Boys, I thank you," came the voice of their leader, husky with emotion. "If there is no further business we will repeat our motto and adjourn."

Every right hand was raised and then came the boys' voices strong with a new-born purpose: "Whatsoever ye would that men should do unto you, even so do ye also unto them."

And they knew what the G. R. C. meant. Do you?

* * *

LOW VISIBILITY

Simpkins considered himself a humorist. He sent a selection of his original jokes to the editor of a newspaper and confidently awaited a remittance. His excitement ran high when he received a letter, obviously from the newspaper office.

He opened it with feverish haste. There was no check, however, just a small note, as follows:

"Dear Sir: Your jokes received. Some we have seen before, some we have not seen yet."—*Vancouver Province.*

* * *

MATRIMONY BY ELIMINATION

A pretty nurse had for a patient a crabbed old millionaire who kept her running in and out on trivial errands. He wanted the window opened, and then he wanted it closed. The pretty nurse was kept busy.

"Never mind," said the house doctor, trying to be jocular. "He may ask you to marry him."

"Yes, he may," said the nurse. "He has about run out of other requests."—*Louisville Courier-Journal.*

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

NOTICE

It has been suggested to the writer that as we have now finished our audit of the books of the Women's National Missionary Association and the new treasurer, Mrs. Persis G. Shedd of Portland, Maine, has qualified, a few words in regard to our findings might be of interest.

The final figures of the deficit confirmed my prediction at the Providence Convention that any further investigation of accounts would probably not change the figure I stated at that time.

When the arrangements which I understand the Board has in mind are made, all the funds of the Association will be intact and it will be in as good financial condition as in 1915.

With your permission, I should like to say a few words about the future:

The activities of the Association may be roughly divided into three classes, General Work, Japan Work and Southern Work.

The books seem to show that the receipts for Japan and Southern work have practically met the expenses, in other words, if there is no let-up in the interest in and contribution to these classes of work, they should go along smoothly.

The situation with regard to the General Work, and by this I mean your administrative expenses, Bulletin, literature and all work which can not be classified as either Southern or Japan, is entirely different.

Their Permanent Fund, at its largest, is approximately $44,000. Their income on this will not average over $2,500 a year. The receipts for dues are approximately $30,000, or $5,500 a year available.

In the writer's judgment, they should have at least another $6,000 a year for this work, or the work will be seriously embarrassed. To put it more plainly, unless they can arrange an additional income for general work, in another three years conditions must again be as bad as the situation they are now facing. The best solution of the problem, of course, would be a sufficient addition to the Permanent Fund to produce this necessary revenue. Pending this happy condition the only remedy seems to be to watch and pare expenses to the lowest consistent notch and then ask the members to increase their givings by the necessary amount, which would be very small for each if all do their share

I take this opportunity to thank all for the courtesies and assistance shown me in my work.

With very best regards, I am,

Respectfully yours,

Ernest W. Merrill and Son.

* *

Through the kindness of Mrs. Florence M. Sweet and the Unity Bible Class of the Murray Church, Attleboro, Mass., a very much needed addition to the equipment of the Sunday schools of the Kinston Circuit, N. C., has recently been received. The gift made possible three fine blackboards and a large wall map of Palestine.

Sunday school workers who have labored with very limited equipment can fully understand how much these gifts are appreciated.

Christmas was observed in the schools very happily with good programs, pretty holly trees, and full house attendance. At Kinston a Christmas Pageant was beautifully presented by the young people under the direction of Mrs. Ball, a beautiful feature of which was "Mary's Lullaby." Collections were taken for the children of the Near East.

A teacher training class is being conducted by Mrs. Ball in connection with the Kinston Sunday school, and a second one will be begun at Deep Run on Jan. 14. These are in continuation of the classes carried on last year.

The Kinston Sunday school won the pennant given at the session of the County Sunday School Association—interdenominational—held at Kinston, Dec. 13-15. This banner was given for the largest attendance of Sunday school workers based on percentage of attendance of membership over sixteen years of age.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

WISDOM FOR THE NEW YEAR

Bite off more than you can chew;
  Then chew it.
Plan for more than you can do;
  Then do it.
Hitch your wagon to a star,
Keep your seat—and there you are!

With thanks to the unknown author.

* *

APOLOGIES TO NUNDA

We were mistaken. We said that our missionary in Japan, Miss Bernice Kent, was from Ohio. Just how that impression lodged in our unconscious mind, we do not know, but it was fixed so securely that we made a false statement in both "Sunday School Search Lights" and "Sunday School Progress."

We deserve all the protests that we have received and also the one that we expect to receive from the young lady herself. Not that Miss Kent would object to having a home in Ohio, but that she would be disappointed not to have her own parish have the credit for her service.

Honor to whom honor is due! Nunda, New York, which has given the Universalist Church many good gifts, has also contributed this enthusiastic young missionary. It has the gratitude of the entire Church.

On the whole we are rather glad that the error was made; for it is said that Ohio, having received honorable mention, is now determined to find a candidate for work over the sea so that it may merit the honor.

* *

THIRTY YEARS OF HELPFULNESS

Mr. Edwin A. Tracy has resigned the superintendency of the Sunday school at Norwich, Conn. What will he do without it? And what will the school do without him? He had had his office thirty years and had devoted to it his time and money without stint. Probably he little realizes the good that he has done by his persistent and consecrated service. Certainly Norwich has a far better church because of his efforts and Norwich is a far better city. Hundreds of men and women, some of them very prominent in civic life, have received under his influence ideals of religion, uprightness and fraternity. Does Mr. Tracy regret the sacrifices that he has made? He might have had many more hours of pleasant social intercourse and many more hours by his quiet fireside. But he has made the best investment. To him we all extend our congratulations and our wishes for many added years of joy in the church that he loves.

* *

MELROSE OFFERS, SO DOES NORTH ADAMS

Are there schools in need of second-hand hymnals or second-hand service books? Melrose, Mass. has hymnals of two kinds, and North Adams has service books, all of which are offered without charge to schools that can put them to profitable use. The books are in good condition. For further particulars write to the General Sunday School Association.

* *

THE BROTHERLINESS OF WATERTOWN, N. Y.

Our school at Watertown, N. Y., has for some years acted as Big Brother to the school at Shizuoka, Japan, and has shown many kindnesses to the far-away brother. This winter they shipped a Christmas box, including sixty-four articles, dolls, toys, paints, hair ribbons, handkerchiefs, etc. A necktie for Mr. Stetson and a lace collar for Mrs. Stetson were also included.

The school has also paid for some Bible picture attendance cards which had been ordered by the Shizuoka school.

* *

A story suitable for use in connection with the lessons on the Suffolk School will be found in the Home Department.

Young People's Christian Union

"THE CHALLENGE OF YOUTH"

I have just finished reading the book carrying this title, written last year by Principal Alfred E. Stearns of Phillips-Andover Academy. It ought to be read by every worker with young people in the church and outside the church, and by every father and mother. The book is in the Loan Library of the General Sunday School Association, and so may be read without cost. It is probably to be found in most public libraries as well. If not, there is something the matter with the library.

No one who reads the book will agree with everything it contains. There is no use reading a book of that sort. But this will make us pause and think, and that, if not about all that is necessary, is at least the first thing needed. If we could eliminate thoughtless speech and action, the Kingdom of God would be appreciably nearer.

Fighting a Duel

There is a piece of statuary in the Art Institute in Chicago which I never tire of seeing: there are the figures of two wrestlers exactly alike in appearance, and from their positions no one can tell which will be the victor. One of them is almost down, but he has a hold upon the other by which he may be able to throw him and reverse their positions at any time. The group is entitled: "I Feel Two Natures Struggling within Me."

That is a picture of youth as Dr. Stearns portrays it in his first chapter, "The Dual Nature of Youth." It is not a mere pun to change the spelling to "duel;" it expresses the fact.

Side by side with high idealism there is weakness and uncertainty. That eager responsiveness of youth to its surroundings leads it to noble achievement and self-sacrifice or into ignoble softness and selfishness and sensuality.

This fact of the duality of youth is something often forgotten by those of older years, whose lives are more consistent because habits have become fixed. A boy may be both a cad and a hero inside of fifteen minutes. And many who see him at his worst, or at times when his conduct is indifferent, can not understand that there is the noble, the heroic, the spiritual side, which is just as real, just as natural, just as much a part of him as the other.

Watching or Helping

When that fight is going on in the lives of the young people around us, and it is continually going on, whether we realize it or not—and never more so than when they are sitting quietly by themselves and thinking—we can either watch, supposing we are at all interested, or we can help. That help can not be direct. It would not be fair in a wrestling match if a spectator took a hand. If one of the contestants knew that whenever he was in danger some one would help him out, there would be no incentive to strengthen and train himself and put up a good fight.

But we can help indirectly, and only indirectly, by letting it be known that we expect the best in every young man and woman to win in the end. For the young women are making this fight just as truly as the young men. They are no longer, if they ever were, quietly waiting until Prince Charming comes along that they may cease clinging to the sturdy oak of their fathers and attach themselves in the same dependent attitude to a new sapling. They are partners in making the world what it will be to-morrow.

Liberals in religion, who have firm convictions regarding the divinity of human nature, ought more than any others to help in this indirect way. If

"Men are of royal lineage and birth,
Sons of the sovereign Lord of heaven and earth,"

as Dr. Dodge sings, we can expect them to live up to their inheritance of nobility. And if we do, they will respond, for, as Dr. Stearns brings out again and again, there is nothing so characteristic of youth as its responsiveness to the influences surrounding it.

Get the book and read it. Agree with parts of it and disagree with others. But after you have finished it, look at the boys and girls, the young men and women, in your church school, your Y. P. C. U., your home, in a truer light, and see them for what they are, and then give them a chance to become what God intends them to be.

Another Book

I have also been visiting Uncle Hezekiah Harbinger. Dr. Huntley has taken me out to his house, where I could get a taste of his honey and of Mirandy Ann's raspberries and of the fine philosophy that helps them and others in "Seeing Straight in the Sunday School."

This, also, is a book that ought to be read by every one who has anything to do with young people. It deals, of course, primarily with problems of Sunday school work, but the philosophy which underlies it all is a sincere and thorough-going appreciation of all that boys and girls, young men and women, mean in the life of the church and the life of the world.

Uncle Hezekiah thinks that parish trustees ought to be as much interested in the welfare of the Sunday school as in any other department of the church's work, and just as familiar with how it is prospering. The same thing is true of the young people's society, and the Mission Circle, and every other organization in the church, but particularly of those that deal with young folk.

If the minister's salary is not paid, and there is no money on hand to pay it, it is natural that the trustees should be worried, but that is nothing more to worry about than the absence of young people from the activities of the church. In the one case, if the money is not forthcoming, the minister will leave the church. In the other case, the church will leave the minister, which is much more serious.

What effect would it have if some one should arrange a series of meditations, to be considered silently for five minutes at the beginning of every parish meeting, every trustees' meeting, every Ladies' Aid meeting, and every other gathering of church workers, using some of Uncle Hezekiah's favorite texts, like "Lovest thou me? . . . Feed my lambs," and others such as, "Seek ye first his kingdom and his righteousness, and all these things shall be added unto you." At least, it wouldn't do any harm, and if they were used perhaps the Church might some day learn that the most important thing in the world is that group of folks who are now just learning how to live, and that the most important task in the world is helping them to find the right way.

May blessings rest upon the head of Uncle Hezekiah, whether sitting in his wheel-chair on earth or "walking all over God's heaven," and upon all others who know what is the chief business of the Church.

Stanley Manning,
Director of Young People's Work.

Boston, Jan. 18.

For the Quiet Hour

"Never say that you know the last word of the human heart," says one whose name has been washed out of the record. I should like to ask him whether he was thinking up or down. Was he cynic or lover of folks? Times are when human nature seems to sink lower than the brute; other times when an everyday brother reaches up and writes his name among the stars. If the materialists were right, one could write history beforehand. Given causes would produce assured results. But they don't. There is another element to be reckoned with. Men react variously to the same stimuli. Washington and Benedict Arnold drew from the same soil. Edwin and John Wilkes Booth nursed at the same breast. Not only so, but the sinner may right-about-face and become the saint. In every soul are the potentials both of angel and of devil. Till the last word is uttered, you never know what it will be—from the human heart. But Christianity believes most in the angel.

George Clarke Peck.

To be with God, in whatever stage of being, under whatever conditions of existence, is to be in heaven.

Dora Greenwell.

Among Our Churches

Church News and Interests

PERSONALS

Rev. Harold W. Haynes of Beverly has received and will accept the unanimous invitation of the First Universalist Church of Lowell, Mass., as successor to Rev. Caleb E. Fisher, D. D.

Arrangements have been made whereby Rev. Elbert W. Whitney, recently of Taunton, is to be the regular interim pastor of the Grove Hall Church. Mr. Whitney has recently supplied the pulpit of the Grove Hall Church upon several Sundays. His service as minister will begin on Sunday, Feb. 3.

The Superintendent of Massachusetts Churches, Dr. Coons, spoke Wednesday, Jan. 23, to the heads of the departments of the Unitarian Laymen's League at their monthly luncheon. On Jan. 27 he preached in Norwood in the morning and at Framingham in the evening. The latter was the first in a series of sermons upon our Five Articles of Faith. On Tuesday, Feb. 5, Dr. Coons is one of the speakers at the annual banquet of the Malden Men's Club and on the following evening he is to be one of those to help Dr. Conklin celebrate the seventy-fifth anniversary of the Universalist church in Canton.

Rev. Charles H. Pennoyer, minister of our church in Attleboro, Mass., having been chosen to the newly created position of National Secretary of Social Service, read his resignation as pastor of the Murray Universalist Church on Sunday, Jan. 20. The resignation is to be effective on May first.

Prof. Daniel Evans, ordering books from a second-hand store in Germany recently, included an order for a copy of "In Praise of Hypocrisy," by the late Prof. Geo. T. Knight of Tufts College.

Rev. L. C. Nichols of Salem advertised a men's service Jan. 20, getting an attendance of 370, of whom 147 were men.

Rev. Paul H. Drake of Marlboro, Mass., submitted an interesting plan in the Bok Prize contest.

Connecticut

Danbury.—Rev. G. H. Leining, pastor. On Jan. 20 the pastor preached a sermon on the present religious controversy between the modernists and the fundamentalists which was reported at length in the *Danbury Evening News.* On Saturday evening, Jan. 19, the Men's Club served a very successful supper to 200 people.

Illinois

Stockton.—The annual supper and parish meeting were held Jan. 15. Nearly 100 people, including quite a number of young people, partook of a delicious supper. Rev. J. L. Everton, from Victor, New York, was with us and added much to the enjoyment of the evening. He also gave us excellent sermons on Jan. 13 and Jan. 20. We have no regular minister now. We recently held a bazar and supper which netted us $212. Our Sunday school is in a very flourishing condition.

Indiana

Swayzee.—Here is a little town of 1,000 or more people with Methodist Episcopal and "Campbellite" churches and a Universalist leaven in persons of Mr. and Mrs. W. T. Frierwood, members of the Salem, Ind., church. With the rising tide of winter's theological endeavor, our leaven aroused. A hall was hired and large congregations welcomed Rev. W. O. Bodell for a series of week night services. There was great interest and another series followed. There is a Methodist Protestant church building which our people could purchase. Regular services are being arranged.

Galveston, Salem and Pleasant Valley.—Rev. W. O. Bodell, pastor. Here in Salem and Galveston churches the minister has held series of meetings assisted by Dr. W. R. Rowland of Blanchester with good results.

Indianapolis.—Rev. Edwin Cunningham pastor. Sunday, Feb. 3, has been designated for a consideration of the winning plan selected by the American Peace Award. An opportunity for individual voting will be given. Sunday, Jan. 20, was observed as Young People's Day. Mr. Lambert Case preached the sermon. Members of the Y. P. C. U. conducted the service. Splendid interest was shown in the annual dinner and meeting of the church held Jan. 9. The officers for the ensuing year are: Moderator, Cecil Strupe; clerk, Mrs. George W. Shea; treasurer, Odin F. Wadleigh; trustee for three years, Theodore F. Schlaegel; deacons, Cicero Disher, Charles Cherdron; deaconesses, Mrs. Harry A. Weaver, Mrs. Mary Vogt. Dinner was served to 138. The church and all its organizations are looking forward to a most successful and fruitful year of growth and service.

Maine

West Paris.—Rev. Eleanor B. Forbes, pastor. In the annual report of our Sunday school there are twenty-eight on the honor roll—four being perfect in attendance. Three members received the gift of some new book from the superintendent, Mrs. L. C. Bates. Mrs. Bates has given her time, love and devotion to this work for over sixteen years. She has kept the work of the school up to a high standard, always up-to-date in methods and in text-books, introducing new features of interest. She inspires her eight teachers with loyalty and faithfulness to the work. A Teacher Training Class has been added this year, and two organized classes. Once every month a story is told the children along the line of missionary education. Mrs. Addie Mann has this part of the work. Sometimes she gives an original story. Last Sunday she gave an original story in the interest of the colored mission, Dr. Jordan's School.

Massachusetts

Orange.—Rev. A. A. Blair, pastor. The work here has been going well this winter. A short time ago a very successful Laymen's Sunday was observed with nearly seventy-five men at the morning service, sitting together as members of the Men's Club. On that Sunday forty-five men remained to the men's meeting at noon. The average attendance at the men's class this winter is about thirty. The annual fair was a great success, netting nearly a thousand dollars. A Young People's Christian Union has been organized. The membership numbers over thirty, the Sunday evening services are well attended and it is expected the new organization will be of great help to the church. The Sunday school is in good condition, especially the primary department, which has an attendance of about fifty. On Jan. 16 the annual parish meeting was held with a good number present. Reports of the various organizations were most encouraging, showing that much had been accomplished. The future looks bright.

Hingham.—Rev. Ezra A. Hoyt is on his tenth year as pastor. His term of service in the town makes him dean of the Protestant ministers. An every member canvass has been made with good results. The Sunday school is growing. We are looking forward to a celebration of our centennial in 1829.

Lowell, Grace.—Rev. Isaac Smith, pastor. The annual parish meeting took place Tuesday, Jan. 15. The reports of the various departments read, showed a substantial increase in membership and all reported balances on the right side. The outstanding features of the reports were the large attendance at the morning service; the parish treasurer's report which showed a balance in the treasury of $1,600, after all current expenses were paid; an improved budget system introduced by the trustees. The Ladies' Social Union recorded earning and contributing to the church coffers $2,700, a missionary department with bills and quota paid and eight enthusiastic meetings. The church school report was very encouraging. Increase in members and attendance notwithstanding the change of the school hour from noon to 9.30 a. m. Some old organizations have been revived and certain new ones have been introduced, including a young man's class, senior Y. P. C. U., Junior Y. P. C. U., with a membership of sixty and still growing, a full troop of Boy Scouts, a full troop of

Girl Scouts, a young men's basketball team—1924 looks more like an opportunity than a problem.

Franklin.—Rev. R. K. Marvin, D. D., pastor. Our offering for the Washington church and Japan was $2,939. A representative of the Near East relief recently spoke in our church and received $350 for the cause in the collection he took. The Mission Circle supplies the sentence sermons for our Wayside Pulpit for the year.

Chelsea.—On Monday afternoon, Jan. 28, the Mission Circle and others visited Bethany Union, Boston. The next in a series of Silver Teas will be held on Feb. 4 with Mrs. Frances Endicott. The O. R. C. boys have formed a basket-ball team. This team defeated the "Somersets" at the Y. M. C. A. gymnasium with a score of 7 to 3. The union Sunday evening services with the Congregationalists will be held through February in the First Congregational Church. Mr. McIntire's "Reminder" quotes: "It takes the use of eighteen muscles of the face to make a frown, but only four to make a smile. So why not smile and rest your face?"

Marion.—It has been the custom through the past several years to close this church at Christmas time and reopen at Easter. This year through the increase of interest and the generosity of friends, the church is to continue services right through the winter. The pastor, Rev. F. W. Sprague, who resides in Jamaica Plain, finds the mild winter fortunate in maintaining good congregations and for his own ease in getting to and from his church.

Minnesota

Minneapolis, Redeemer.—Rev. Marion D. Shutter, D. D., pastor. The annual meeting was held Monday evening, Jan. 14, preceded by a dinner. The following officers were elected: President, Mr. William G. Northup; vice-presidents, A. C. Cobb and A. F. Pillsbury; treasurer, Stanley S. Staring; clerk, Jay W. Crane. Trustees, J. S. Pomeroy, Stanley S. Staring, William A. Lancaster and George A. Kingsley. The treasurer's report showed expenditures for the year of $32,332.22, with no outstanding indebtedness. Gifts aggregating $38,000 to the permanent funds of the church and of Unity Settlement were also reported, representing bequests from members of the congregation. Reports from the various auxiliary organizations in the church were given, and the following officers reported for 1924: Mrs. Stanley S. Staring president of the Women's Association; Mrs. F. H. Chapman of the Ladies' Social Circle; Miss Louise Chapman of the Clara Barton Guild; Dr. G. N. Bauer, superintendent of the church school; W. H. Curran, chairman of the General Church Committee; Miss Priscilla Cooper president of the Y. P. C. U.; Mrs. John S. Kellogg superintendent of the Junior Y. P. C. U. and Judson Anderson president; Mr. Leo J. Moody Scoutmaster, with Mr. V. L. Morisette assistant. The total aggregate attendance at the church during the year has been 61,646. Fourteen sermons and lectures by the pastor, Rev. M. D. Shutter, have been published, totaling 37,000 copies, and have been distributed by the Publishing and Distribution Committee of the Women's Association. The church school reports a year of many advancements. Miss Imogene Poole, resident director, Miss Helen Hayek, director of girls' work, Miss Ellen Berrum, personal service worker, and Mr. L. W. Chamberlain, athletic director, of Unity House, reported the work of the House for the year. The total attendance for the year was 84,975. Mr. J. L. Seybold, treasurer, reported total disbursements of $24,333.92.

New Hampshire

Concord.—Rev. Harry F. Shook, formerly of Brunswick, Me., who succeeds Rev. Harold H. Niles, now of Denver, Col., in the pastorate of the Universalist church of this city, conducted his third service, Jan. 20, with a large attendance, notwithstanding unfavorable weather conditions. The average attendance has been larger than at any time for a year past and the outlook for the future is most promising. At the recent annual meeting of the society, most gratifying reports were heard, both from the society itself and all the allied organizations, all reporting much work done, all bills paid and a handsome treasury balance. During the last year the church debt, incurred for the extensive improvement made for the accommodation of the social activities of the parish, at a cost of about $8,000, was reduced, and is now only about $1,500, and is likely to be entirely wiped out in a year or two, while the society has permanent invested funds to a very considerable amount. Mr. Shook is an earnest worker and is greatly increasing the interest in the Sunday school, in connection with which he has instituted a teacher training class, long needed. The society is making arrangements for the installation of the pastor on Thursday evening, Feb. 7, when the installation sermon will be given by Rev. Lee S. McCollester, D. D., and other clergymen of the denomination, as well as several local pastors, will take part in the service, which will be followed by an informal reception to the pastor and Mrs. Shook.

Nova Scotia

Halifax.—Rev. Oluf Tandberg, pastor. The new year has opened most encouragingly for the Church of the Redeemer. Looking backward for a moment it is a pleasure to report the fine Christmas exercises in the Sunday school, the appropriate sermon by the pastor and the beautiful special Christmas music by the regular quartette choir. It is the custom here to postpone the Christmas tree and children's party until a few days after the home trees have been enjoyed, so it was not until Friday evening that this event occurred. This is pre-eminently a children's party, given by the adults, when every child—whether an invalid at home or a baby on the Cradle Roll, is generously remembered, and not only gifts but a bountiful feast is provided for all present. There is one exception, for this occasion is taken advantage of to present the pastor and his wife with beautiful and appropriate gifts as an expression of the love, appreciation and kindness with which they are increasingly treated the longer they remain in this parish. The new year opened with two pleasant events. One was the entertaining of the Halifax Council of "The Canadian Girls in Training" (representing twenty-seven Orthodox church groups in Halifax and Dartmouth) by the "Beaver Group" of our Universalist church, when a fine supper was served, the ten members of our group acting as waiters. A fine postprandial program was given consisting of music, a brief address, a "sing-song" and a lot of funny stunts. As this is the first time our church has ever been asked to entertain the "Council" we were much pleased with the cordial appreciation shown. The second event was the presentation of $250 by the Woman's Club to the vestry, to be applied to a specified service, which the women propose to finish up with another gift of the same size as soon as possible. The Sunday school grows in numbers and interest, and we have been delighted to welcome back to the city and our church Mr. and Mrs. Fred Mosher and their four children. The "Busy Bees" carried through a most successful Christmas sale in conjunction with the Woman's Club, and from their proceeds presented the vestry with $50 for the coal bill. The Y. P. C. U. meets in the hour following the evening service, and is very generally attended. In addition to the usual religious service two books are being read on alternate evenings. "The Story of Mankind" and "The History of Universalism." The entire revision, cataloguing and numbering of the Sunday school library has just been finished and the catalogue finely printed and bound for the use of the school. This was a much needed work and grateful acknowledgment is due the pastor and Miss Bowes, superintendent, for performing it. The Woman's Club of the church is sewing for the Children's Hospital. Last year they were equally helpful to the Maternity Hospital, the Infants' Home, the Victorian Order of Nurses (giving them $122 in cash), the Children's Hospital ($100) and the Protestant Orphans' Home (also a sum of money). Mrs. Alpine Grant, from childhood an attendant at this church, has passed her ninety-third birthday, and while frail in body is as keen and intelligent in mind as ever—taking unbounded interest in all the activities of the church, and giving financially to their support with unstinted generosity. No one could doubt her

ability perfectly to understand the trend of affairs, who heard her cry of delight when told that her pastor had been invited to become the president of the Orthodox Ministers Association. It was hard to convince her that Mr. Tandberg did right in declining this honor, but she was appeased to an extent when told he had consented to be elected vice-president and told by a brother minister that "he was in line for the presidency next year." As Universalists we rejoice over this lowering of the barriers which have been maintained here as bitterly as in the early days of the Church in the States.

Ohio

Blanchester.—Rev. W. R. Rowland, pastor. Increased congregations and interest through the "Old Time Revival" by Baptist and Methodist. The minister had the address at the dedication of the American Legion Headquarters in the block recently purchased. The Woman's Alliance staged a wonderful Japanese tea, are struggling to meet all obligations and this month give their annual "Southern Tea" at the home of Mrs. Clarence King. The Y. P. C. U. are holding successful devotional meetings on Monday evenings. The parsonage is receiving extensive improvements and the church is endeavoring to get needed interior work done at once. We enter the Christ Crusade. The midweek meetings and each week mission classes are strong features.

Cuba.—The church is trying to reach the membership in nearby county seat of Wilmington and surrounding country. The church plant is now one of the best in Ohio.

Farmers' Station.—The church here is well on third year of regular service. In a community of singular indifference to religious things, the church has done remarkably well. The old time idea of occasional services and closing in winter is well obliterated. The church is a real community church and gains in support.

Vermont

Rutland.—Rev. A. J. Torsleff, pastor. The annual parish meeting was held in the vestry, Tuesday, Jan. 8, after an oyster supper provided (gratis) by the Ladies' Aid. Reports of auxiliary societies showed net balances within several treasuries. The $13 deficit on the parish book was wiped out in a few minutes. With the largest current expense account in years, $2,100 for remodeling basement, several hundred to the Near East, and other extraordinary expenses, the 125 people who sat in after supper were like a happy family.

West Virginia

Fork Ridge.—Recently a series of well attended services were held in Glen Easton. The church is making a canvass for funds for the coming year. The church is now heated and lighted with natural gas. The macadam road from Moundsville to Cameron is rapidly being completed and passes the church. This makes attendance of the Moundsville people possible at all sessions and greatly strengthens the Sunday school and other services.

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GOLDEN JUBILEE OF CAMBRIDGE CHURCH

The observance of the "golden jubilee" of the Third Universalist Church in Cambridge began Jan. 12, with a prayer meeting reminiscent of the period when the Sabbath began at sundown on Saturday. The pastor conducted the meeting assisted by Rev. M. D. Wolfe, D. D., pastor of the North Avenue Baptist church. There were a number of speakers besides the clergymen, including Mr. Barbour and Mr. Ayres from the home church and Seth Sears from the Baptist church.

The meeting was followed up on Sunday by a special program at the regular Sunday morning service in which besides the pastor, Rev. Lucius R. Paige, the participants were Rev. Frederick W. Hamilton, D. D., a former pastor, Hosea Starr Ballou, president of the Universalist Historical Society, Hon. Walter C. Wardwell and Rev. Prof. Charles E. Fay, dean of Tufts College, who was preacher for the society when it was launched in 1868.

Ex-Mayor Wardwell, in the unavoidable absence of Mayor Quinn, brought the city's greetings and told of the prominent part which many members of the society had played in the affairs of the city and in the upbuilding of the community, mentioning among those within his memory and who were personal friends of his S. F. Woodbridge, Sanford H. Dudley, Charles L. Fuller, Andrew J. Lovell and Charles H. Fosgate.

The young people's society held a joint meeting with the West Somerville society in the church at 6 o'clock Sunday evening. The topic was "Re-creation of our Time." Miss Norma Golden presided. Eric Ayres led the discussion and Carlton Hicks, president of the West Somerville society, read the Scriptures.

Sunday evening an inspiring sermon was preached by Dr. Frank O. Hall, professor of homiletics at Tufts College, before a very large congregation. In this service two of the pastors of neighboring churches took part. Rev. Lawrence R. Howard, of the North Congregational Church, brought the greetings of his parish and his personal congratulations.

The banquet was held in the vestry Tuesday evening and from the time Toastmaster Harrie E. Mason introduced Hon. Walter C. Wardwell to represent the city until the last speaker had concluded there was a constant flow of reminiscences, congratulations and predictions of continued success in the half-century to come.

After the young folks had cleared away the remains of a very satisfying dinner, provided by the ladies of the parish, Mr. Mason introduced Ex-Mayor Wardwell, who brought the greetings of the citizens as the representative of Mayor Quinn.

Charles T. Sprague and Elbridge G. Stevens brought the greetings of the members of the First Universalist Church.

Rev. Ernest M. Paddock, rector of St. James Episcopal Church, Rev. Manford D. Wolfe, pastor of the North Avenue Baptist Church, and Rev. Lawrence R. Howard, pastor of the North Congregational church, brought the good wishes of their parishioners.

Other speakers were Victor Friend of Melrose, president of the State Convention, State Superintendent Leroy W. Coons, Rev. Albert Hammatt of North Adams, Rev. Charles Patterson of Arlington, Rev. Stanley Manning, Dr. Frank Oliver Hall and Prof. Charles E. Fay.

Deacon James W. Hunnewell and Deacon John Barker gave recollections of their long service in the church.

Carroll L. Chase, general secretary of the Cambridge Y. M. C. A., brought the greetings of that organization. Hosea Starr Ballou congratulated the parish on its past record and Rev. Mr. Blagbrough, assistant under Rev. F. W. Hamilton, brought good wishes for the years to come.

The week's celebration concluded Wednesday evening with a meeting of the young people's societies of the Mystic Valley League, at which Rev. Stanley Manning, Guy Nichols, president of the Mystic Valley League, Miss Norma Golden, president of the local Y. P. C. U., representatives of the participating societies, and Rev. L. R. Paige were speakers. Eric Ayres was chairman of arrangements. Dinner was served at 6.30.

The final event of the jubilee came Sunday morning when Dr. John Murray Atwood, president of the General Convention and son of a former pastor, was the preacher.

The annual meeting was held Monday evening when reports were presented and officers elected. The financial and other reports proved gratifying, showing much accomplished and steady progress. Harrie A. Mason declined to continue as moderator and chairman of the trustees and Horace Locke was elected in his place. Messrs. E. H. Moore and Lewis G. Williams were re-elected trustees for two years and one year respectively. and Donald B. Cameron added to fill Mr. Locke's place for a term of two years. Horace Hunt was elected clerk in place of Miss A. Louise Barker, and H. W. Trohon was chosen treasurer in place of C. T. Hansen. The other member of the board of trustees is Roger Hunnewell.

The "golden jubilee" of the church is intended to mark the anniversary of the adoption of its present name, the "Third Universalist Society in Cambridge," although as a society it is seventy-three years old. On Oct. 8, 1851, a Unitarian society was organized in North Cambridge, under the name of "The Allen Street

Congregational Society." The cornerstone was laid in September, 1851. This building was destroyed by fire on March 19, 1865, and another wooden building immediately erected on the same spot. In this building and its predecessor Rev. James Thurston (Harvard 29), Rev. Caleb B. Bradlee, Rev. John M. Marsters and Rev. Frederick W. Holland ministered successively as Unitarians, until December, 1868, when Charles E. Fay was invited to preach.

Dr. Fay was then a young man in college. Under his leadership the Universalist faith received more encouragement, and the attendance increased until in 1875 the society built a large and well-appointed church at the present location. Mr. Fay had resigned the pastorate to become professor of English literature at Tufts College and the church petitioned the Massachusetts legislature to change its name to "The Third Universalist Society in Cambridge." This name was approved by that body March 27, 1874.

* *

OLD COLONY ASSOCIATION

The Old Colony Association of Universalists met at Brockton Jan. 22 with only a fair representation of delegates from the different parishes in the district. It was exceedingly cold without, but delegates and visitors found a warm welcome awaiting them from the minister and people of the local church. In the absence of Rev. L. W. Attwood, due to illness, the Rev. Charles Conklin was elected chairman *pro tem.* Devotional services were conducted by Rev. C. E. Butterworth, pastor of the Brockton church, at 3 p. m., after which Rev. S. E. Franc of Plymouth preached a fine sermon on "Some Abiding Fundamentals in the Teachings of Jesus," and stressed the necessity of the application of those teachings to all phases of life. At 4 p. m. a business session was held when $10 was voted to the Suffolk Training School, and the following officers were elected: President, Rev. L. W. Attwood; vice-president, Mr. Prescott, of Braintree; secretary, Rev. J. L. Dowson; treasurer, Rev. J. B. Reardon. An interesting and profitable discussion on the Christ Crusade followed the business session, after which the meeting adjourned for dinner provided by the ladies of the church. At 7.30 p. m. addresses were given by Rev. John D. Brush of North Weymouth and Mr. Victor A. Friend of Melrose on "Our Men and the Christ Crusade." The next meeting of the Association will be held at Canton in April.

J. L. Dowson, Secretary.

* *

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The editors themselves will pass upon the sermons, as they wish them chosen for their appeal to the layman only. No further details than the foregoing are necessary, and the editors, therefore, beg to be excused from answering inquiries in advance of their final decision.

Notices

PUBLIC MEETING
W. U. M. S. of Massachusetts

The W. U. M. S. of Massachusetts will hold a Public Meeting in the Universalist church, Brockton, Mass., Thursday, Feb. 7.

Morning session, 10 o'clock. Mrs. Edwin R. Sampson, District vice-president, presiding. "A Message," Mrs. Edwin R. Sampson. "The Clara Barton Home," Mrs. Charles H. Pennoyer. "The Multiplication Table," Mrs. George E. Huntley. Vocal solo, Mrs. Flossie Skinner. "North Carolina: Its Political Independence and Religious Conservatism," Rev. U. S. Milburn.

Luncheon, 1 o'clock, 50 cents.

Afternoon session, 2 o'clock. Miss Grace F. White, State president, presiding. Devotional period, Rev. C. E. Butterworth. "Japan Work," Rev. Fred C. Leining. Vocal solo, Mrs. Alice Jones. "O Hara San," Japanese playlet, presented by Misses Marion Lingham and Esther Smith.

Mrs. Luther W. Attwood at the organ.

Trains leave Boston 8.35 and 9.35. Arrive at Brockton 9.30 and 10.42.

Since the program was printed Mrs. Milo G. Folsom of the W. N. M. A. has been secured as luncheon speaker. Mrs. Folsom is national chairman of the Membership Committee. She is also to be the guest of honor of the W. U. M. S. of Massachusetts.

Mary E. Nye,
For Public Meeting Committee.

* *

MASSACHUSETTS UNIVERSALIST COMRADES

The annual banquet of the State Chapter will be held at the Boston City Club on Feb. 29, 1924, 6.30 p. m. Mr. Joe Chapple, the popular lecturer, and our own Dr. van Schaick have been secured as speakers. This should be our greatest get-together as Comrades. All local Chapters and Men's Clubs are requested to mark their calendars *now*.

James D. Tillinghast, Secretary.

Obituary

Samuel H. Montgomery

Marseilles, Ill., has lost by sudden death one of its most respected citizens, Samuel H. Montgomery. He had just returned from Ottawa, the county seat, and was sitting in his chair when he quietly passed away. Mr. Montgomery was sixty-six years of age, and had lived all but about twelve years of his life in Marseilles, where he was known as a public spirited man interested in every civic improvement. He was a home loving man, and strong and tender were the ties that bound him to the wife and only daughter Winifred. The family are members and faithful supporters of the Church of the Good Shepherd. Mr. Montgomery, while not a member of the church, was a liberal contributor, and, that which was appreciated even more, a faithful attendant upon its services. The funeral services were held at the church, Sunday afternoon. The pastor, Rev. Edward M. Minor, conducted the services.

THE BETHANY UNION FOR YOUNG WOMEN

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Of the Camp Hill (Alabama) School will be in Boston and vicinity for four or five weeks beginning with the first of February. He will be available for addresses at clubs or church services. Address Miss Edith Teague, secretary, Camp Hill, Alabama, or Mr. Lyman Ward at Young's Hotel, Boston, Massachusetts, after February first.

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You have done here, I think, a great piece of work. In an extraordinary way for one who holds so advanced a pacifist position, you have maintained balance and restraint and freedom from exaggeration, and your massing of evidence is to me very impressive and convincing. Throughout the early part of the book I agree with you absolutely and from beginning to end of the book I was immensely impressed and at times thrilled.

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Every one who really desires world peace should read, "War, Its Causes, Consequences and Cure," by Kirby Page. It strikes at the very root of the vexing fundamental questions which face us in any effort to do away with war. The book should be read by every man and woman in America.

S. M. CAVERT, General Secretary, Federal Council of Churches

I have no hesitation whatever in saying that I regard it as the most useful book of a popular character on War and Peace that I have seen. I do not often speak in superlatives about new books, but in this case nothing but superlatives will do. From the standpoint of the Christian movement in behalf of the abolition of war and the establishment of world peace, it seems to me by all odds the most valuable discussion now in print.

JAMES H. MAURER, President, Pennsylvania Federation of Labor

I have no recollection of ever reading anything that made a more profound impression on me than your book on "War;" to say that it is great or wonderful would be true enough but would not convey my actual feeling. I truly feel that, for the future happiness of mankind, it is indispensable, and, if read by millions of people, would do more for world peace than any other force at work on the earth to-day. A way must be found to have, not a million, but millions, read it. It should be translated into every language spoken.

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* *

"Jessie, I have told you again and again not to speak when older persons are talking, but wait until they stop."

"I've tried that already, mamma. They never do stop."—*Pearson's Weekly (London).*

* *

"Come over here and meet Mr. Smith," said a friend, "the great Russian expert."

"What is a Russian expert?" we asked.

"Well, he went to Russia and came back alive," explained the friend.—*Kansas City Star.*

* *

It is said that at the Princeton-Navy game the band played, as is its way, "The Star-Spangled Banner." A Princeton man stood up, in all the swelling emotion of the moment. He was pulled down from four sides. "Sit down, you fool," they cried, "don't you know that's their Alma Mater?"—*Columbia Jester.*

* *

A colored mammy came into the office of the estate for which she worked to receive her monthly wages. As she could not write, she always made her mark on the receipt—the usual cross. But on this occasion she made a circle.

"What's the matter, Linda?" the man in charge asked. "Why don't you make a cross as usual?"

"Why," Linda explained earnestly, "Ah done got married yesterday an' changed mah name."—*Dry Goods Economist.*

* *

"Say, ain't you de feller vat I met in Philadelphia?"

"Philadelphia? I ain't never been dere."

"Vell, neider have I. I guess it must have been two odder fellers."—*Colgate Banter.*

* *

First Student: "Are you sure your folks know I'm coming home with you?"

Second Student: "They ought to. I argued with them for a whole hour about it."—*Hamilton Royal Gaboon.*

* *

Little Jack had been so persistently naughty that mother just had to give him a good spanking, and all that afternoon a desire for revenge rankled in his little breast.

At length bedtime came, and kneeling down, he said his evening prayer, asking a blessing upon all the members of the family individually—except one. Then, rising, he turned to his mother with a triumphant look, saying as he climbed into bed, "I s'pose you noticed you wasn't in it."—*The Christian Guardian.*

* *

Bananas grow wild in many parts of the world, it is announced. Who can blame them?—*London Opinion.*

NEW LITERATURE

The Commission on Publications of the Universalist General Convention announces the following new pamphlets:

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9. The New Appreciation of the Bible.
10. The Bible and Spiritual Progress.
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